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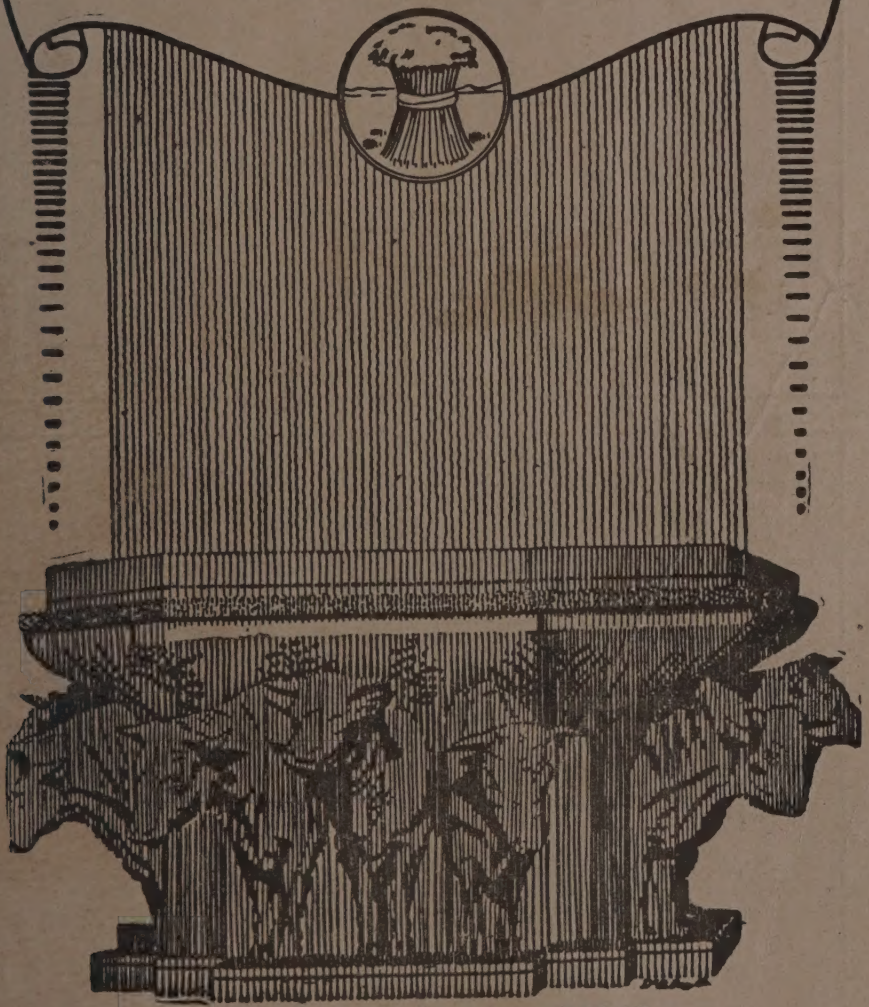

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ORGAN OF THE RELIEF SOCIETY OF
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VOLUME VIII **NOVEMBER, 1921** NUMBER 11

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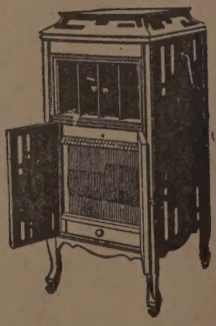

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My Dixie Home

By President A. W. Ivins

(Melody: "Maryland, My Maryland")

Beloved Southland, dear to me,
My Dixie Home! My Dixie Home!
My Heart in song I raise to thee,
My Dixie Home! My Dixie Home!
Land where my fathers toiled and died,
Once scorned of men, but now their pride,
I'll sing thy praises far and wide,
My Dixie Home! My Dixie Home!

I love thy rugged cliffs and peaks.
My Dixie Home! My Dixie Home!
Thy valleys broad and canyons deep,
My Dixie Home! My Dixie Home!
Thy hills where wander sheep and kine,
Thy gift of honey, milk and wine,
Thy moon's white beams and bright sunshine,
My Dixie Home! My Dixie Home!

Thy churches, schools and temple white,
My Dixie Home! My Dixie Home!
Have kept thy children's conscience bright,
My Dixie Home! My Dixie Home!
Thy sons are bles't with wisdom rare,
Thy daughters clothed in virtue fair,
Their loyalty beyond compare,
My Dixie Home! My Dixie Home!

Where'er I go o'er land or sea,
My Dixie Home! My Dixie Home!
My heart returns in love to thee,
My Dixie Home! My Dixie Home!
If blest with wealth beyond degree,
Or humbled by adversity,
Thou ever still to me shall be,
My Dixie Home! My Dixie Home!

PRESIDENT HEBER J. GRANT OVERLOOKING DIXIE ON HURRICANE MOUNTAIN

THE

Relief Society Magazine

Vol. VIII NOVEMBER, 1921 No. 11

A Memorable Journey to the Scenic Glories of Southern Utah

By Susa Young Gates

The recent sight-seeing group convention and trip to southern Utah, planned by President Heber J. Grant, and President Anthony W. Ivins was partly arranged on the invitation of the principal railroad men of this Inter-mountain region, and it was both important, in its bearing upon the future, and happy in its personnel and arrangements.

"See America First," has been written across the advertising pages of railroad folders and guide books issued in this country, for years. It is the sentiment of every true American who loves his country and realizes that knowledge concerning our own homeland is essential to the cultured person before he begins to study other lands and visit other homes. It is an adaptation of the scriptural phrase "Know thyself, O man."

"See Utah First," should be written for a season at least, across every auto route or log-book, railroad guide, newspaper, and magazine published in this state.

Utah possesses within herself more varied scenery, perhaps, than any other state in the Union. The towering crags and mountain dells, the snow capped pinnacles and rugged canyon defiles of the northern section of the state have been advertised, and visited extensively by native Utahns as well as by thousands of tourists and pleasure seekers; but the southern part of the state, with its scenic resources, until recently, has been a sealed book even to the people who have been born and brought up in the valleys of that section of the state.

A few daring adventurers, cattlemen and the native Indians, during the half century of residence there, have seen what is now known as Little Zion Canyon, the Cedar Breaks, and Bryce

Canyon, to say nothing of the Kaibab Forest which extends sixty miles on and beyond the dividing line between Utah and Arizona south of Kanab, clean onto the rim of the Grand Canyon; but the vast majority of the people who have lived in Panguitch, Kanab, St. George, Cedar and Parowan, with the other little villages near them—few indeed of these natives of southern Utah have ever troubled to make the trip which now is considered one of the great artistic and educational sights of this United States of ours. It would be a good idea for the Boy Scouts and Mutual Improvement Associations to make a business of paying visits to these wonders, for the trip possesses an educational value impossible to overestimate. Such scenes widen the vision, enlarge the spirit, and bring the soul into communion with God through his masterpieces.

Some of the earnest and forward looking men of the southland long have been endeavoring to impress these thoughts upon the people of the state, and especially upon the business and railroad men. It is true, their motives may be the naturally mingled motives of men everywhere, a desire to improve business and financial conditions, to develop natural resources, and to bring people into the country; but our own people are too sensible of the purposes of the Lord, and too idealistic, not to feel instinctively the spiritual value of all this recent propaganda.

The Church party was invited by President Heber J. Grant, whose lovely and gracious wife, Mrs. Augusta W. Grant, accompanied him. The party were to attend two conferences after the visit to the canyons, one at Kanab, September 10 and 11, and the other at St. George, September 17 and 18; Elder Robert L. Judd, son-in-law of President Grant, represented the General Board of the Sunday School, and he was accompanied by his wife, Mrs. Mary Grant Judd; President Anthony W. Ivins, who had long planned such a trip but whose wife, Mrs. Elizabeth Snow Ivins, daughter of Dixie's great pioneer and beloved leader Apostle Erastus Snow, was not able to go, had his youngest daughter, Fulvia, with him. He and Fulvia traveled with his son-in-law, Professor Vincent Cardon, the new principal of the Cedar Branch Agricultural College, with his wife Mrs. Leah Ivins Cardon, and their two little daughters Lucy-Beth, and Margaret. Elder George A. Smith, of the council of the Twelve, the newly appointed superintendent of the Young Men's Mutual Improvement Association, was accompanied by his wife, Mrs. Lucy Woodruff Smith who represented the Young Ladies' Mutual Improvement Associations; his daughter, Mrs. Emily Smith Stewart, represented the General Board of the Primary Associations, and they were in the auto driven by that excellent autoist, Elder LeRoi C. Snow, of the General Board Y. M. M. I. A., son of President

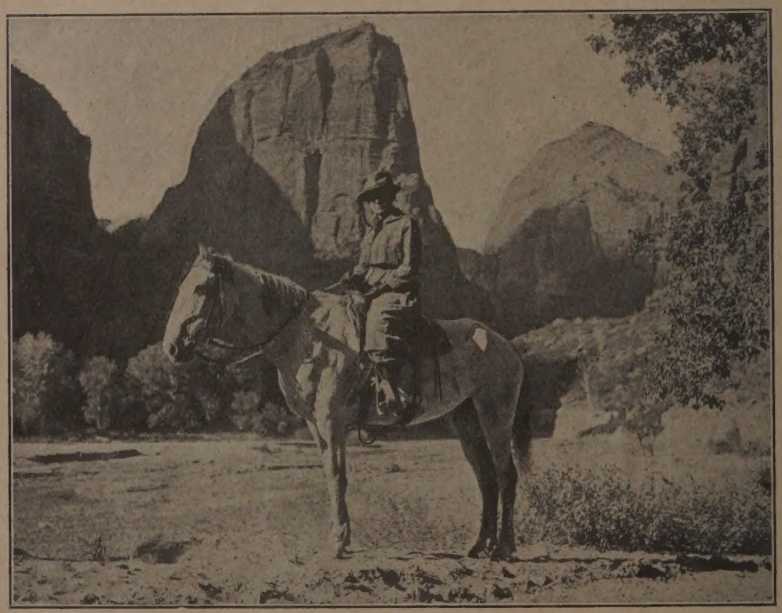
Lorenzo Snow. Mrs. Susa Young Gates was from the General Board of the Relief Society, and Mrs. Ruth May Fox, one of the Presidency of the Young Ladies' Mutual Improvement Associations, were with the party, although Mrs. Fox was obliged to return after the conference in Kanab. The magnetism and enthusiasm of youth was added to the party by the exquisite beauty of Fulvia Ivins, the bubbling vivacity of Emily Smith Stewart, and the refined dignity of the two young matrons, Mary Grant Judd and Leah Ivins Cardon; while the irrepressibly childish joy of Lucy-Beth, and Margaret, were a never-failing source of delight.

The railroad party was headed by the well-known railroad

MISS FULVIA IVINS

leader and publicist, Mr. W. S. Basinger, Passenger Traffic Manager of the Union Pacific System, who came from Omaha for this trip. The details of the sight-seeing trip itself were arranged by the genial General Passenger Agent of the O. S. L. R. R., Mr. Daniel S. Spencer, who is a past-grandmaster in such matters. Mr. A. L. Craig, General Passenger Agent of the U. P., accompanied Mr. Basinger from Omaha. From Los Angeles came Mr.Marius de Brabant, Assistant Traffic Manager of Los Angeles and Salt Lake R. R., a courtly Frenchman with old-world manners and new-world dynamics. Charm and refinement shed its genial ray upon the railroad party through the delightful personality of Mrs. Armstrong, who accompanied her husband, Mr. W. R. Armstrong, Chief Engineer of the O. S. L. R. R. The superintendent of the Grand Canyon National Park, Mr. D. L. Reaburn came up from Arizona to join the party. Colonel Wesley

E. King, of the Commercial Club, with Dr. F. S. Bascom, Mr. Lawrence S. Mariger, president of the Salt Lake Transportation company, Mr. Chauncey G. Parry, president of the National Park Transportation Company, Mr. Eyre Powell, the live-wire publicity man of the U. P. System from Cheyenne, Wyoming, Mr. Miller and Mr. Allen Pyper, chauffeurs, all came from Salt Lake with the railroad party. President Henry W. Lunt, of the Parowan stake of Zion, and state Senator, joined the party at Cedar, as did Mr. Randall L. Jones, secretary of the Cedar



MRS. W. R. ARMSTRONG, ANGEL'S LANDING LITTLE ZION CANYON

Commercial Club; and at Kanab President William Seegmiller, of the Kanab stake of Zion, also a State Senator, joined the party.

The total distance traveled by automobile by the railroad party from Lund, Utah, was 660 miles, the party visiting, in their order, Cedar City, Zion National Park, Virgin City, Hurricane, Pipe Springs, Kanab, Fredonia, Arizona, the North Rim of the Grand Canyon, including Bright Angel Point and Skidoo Point, returning by way of Kanab to Bryce Canyon, Panguitch, Parowan, Cedar Breaks, returning down Cedar Canyon thence to Cedar City and Lund.

From every indication there could be no doubt but that these

railroad men were favorably impressed with the unusual attractiveness of scenic Southern Utah, and the impression gained was that the railroad people will undoubtedly interest themselves in these attractions to a far greater extent than hereofore, and that we may look forward to some very extensive publicity work that will undoubtedly result in bringing a large number of tourists into and through Southern Utah.

Utah people know the splendid work done by Mr. D. S. Spencer, in the Yellowstone tourists development, which has placed him in his present commanding position in Western R. R. matters. The Dixie people's bright hope is in his organizing powers partly materialized in this expedition headed by that same delightful and dynamic pathfinder, "Dan" Spencer.

MR. D. S. SPENCER

Some have thought that a duplication of the work such as is now being carried out relative to Yellowstone Park, could be worked out. Of course, this would be a stupendous undertaking when one knows that approximately 100,000 people visit Yellowstone Park each year. When Mr. Spencer began his campaign there fifteen years ago, there were only about eight or ten thousand people who visited the Park in a year. Just think what 100,000 people annually passing through Southern Utah would mean; but even if one-tenth of this number for the first few years were brought in, what a great benefit it would be. Consider also the favorable publicity it would give to our southern counties.

As to developments with regard to constructions of railroads, this is a matter concerning which nothing whatever could be learned; but it seems reasonable to suppose that there could be but one immediate result of this tour of investigation and that would be the building of a railroad at least from Lund to Cedar City which would bring the tourist so very much closer to these numerous and very beautiful scenic attractions.

The railroad party, accompanied by President Grant and wife and others, left the city in private cars on September 5. They were joined at Cedar city by the remainder of the party who went by autos and spent the night in Cedar. There is a remarkable awakening in this pretty little city. A beautiful new hotel is being erected, which looks as if it were designed to be a stake tabernacle. A touch of sentiment is added to the building by the inscription in the walls of several of the stones taken from the first building in the town. There is quite a section of a Main Street here, with two drug stores, two meat markets and several dry goods and general merchandise stores. Many hundreds of

tourists pass through here weekly, and good camping grounds are arranged for those who wish to avail themselves of this privilege. Just outside of town is a pathetic mixture of tepee and white man's shacks, forming an Indian suburb which houses a little group of placid looking Lamanites.

A number of the visitors who had arrived before the railroad men, took a trip up to the Cedar Breaks, on Tuesday, September 5. The road was about twice as narrow as the Brighton road and one half again as steep. Ruts were plentiful and mud holes not rare, but the party was engineered by that delightful optimist, Wilford Day, (his name should have been "Dawn-O'-Day") whose persistent cheerfulness and refusal to recognize mud-holes or ruts as such, his delightful wit and constant appeals to one's sense of fair-play, with his rich drafts on the scenic futures, kept the whole party keyed up with hope and persistence to climb and

MR. W. S. BASINGER IN LITTLE ZION CANYON

climb even if the whole engine burst and truth ran out like a flood from beneath. His quick assurance, when asked if there were any more hills to climb, that there were no more hills, "just the same hill" all the rest of the way, robbed the elevation of its terrors, even the panting engine took a new spurt, and we all reached the rim of the Cedar Breaks in high good humor. The sight was well worth the effort and the climb; Cedar Breaks is a Little Grand Canyon. After you have visited the Grand Canyon, you can go back to the Cedar Breaks and feel that your smaller portion of magnificence and grandeur, at Cedar, is far more fitted to your finite comprehension, and you do not feel so lost

in the immensity of glory. You can comfortably trail down a way into the Breaks and look off to the glorious peaks, below and beyond you, with quite a chummy feeling of your personal nearness and the gorge's mortal possibilities. The marvel to the person who has lived in Dixie for many years is that this scenic beauty has remained till this decade for exploitation and observation.

The whole party reached the Wiley camps, at Little Zion, the next evening, September 6th. At Cedar Breaks, as at the Grand Canyon, you stand on the edge of the earth crack and look way below you into the vast reaches of imprisoned glory. In Little Zion, the towering red and yellow fantastic crags and peaks rise up into the blue sky in quite a natural manner. That is the way we have always looked at mountains and peaks and rocks and crags, so that no matter how high they are, nor how brilliant in color or fantastic in shape and contour, you feel quite at home with your feet on the earth as you travel along the road between them. The awful shock that comes to you when you stand on the rim of Bryce or the Grand Canyon or on the rim of Cedar Breaks is the sensation of finding that the earth has opened at your feet and disclosed another unknown world of crags and peaks and mountains miles below you, too far down for your eye even to differentiate one from the other. You feel that in some uncanny way this old earth has played a trick on you, by gashing its bosom for you to gaze in awe at its hidden interior. As a matter of sanity you rather prefer old Mother Earth to keep herself normally covered, with you decently on the surface.

The Wiley camps at Little Zion are complete in arrangement, excellent in service, and extremely comfortable in detail; food and beds are of the best. The only drawback is the fewness of tents, when so large a party as ours were present. It will take a little time before even the resources of the Wiley camps can afford to provide for great parties. As a matter of fact, large parties go rarely there. For smaller parties of a dozen or more, the arrangements are more than satisfactory.

Mr. and Mrs. Wiley themselves, who originated the Wiley Camps all over Yellowstone Park, were there, and greeted the party with genial courtesy.

At the request of a hundred or two visitors from the nearby towns, a meeting was held that night in which the delightful periods of Major King, the humor of Mr. Basinger, and Mr. Armstrong, were varied by the forceful remarks of President Grant and the moving and finished eloquence of President Anthony W. Ivins; all of which offered a fitting tribute to the glory with which the party were surrounded. Assurances of future efforts to develop these natural resources through better roads, railroad help,

GROUP TAKEN AT ANDERSON'S RANCH, BELLEVUE

and possible extension of lines in the near future, marked the tributes from the pleased visitors and guests of Utah.

The automobile concession is in the hands of a capable and fine young Utah war veteran who was in the aviation corps, Chauncey Parry, whose parents were Dixie born and bred. He is a fine, clean, up-standing young man, with prudence, foresight, and resourcefulness which will place him in the front ranks of his chosen business in life. Such young men are a credit to the Church and the State.

The party were changed about from auto to auto through the skilful management of Mr. D. S. Spencer, thus bringing most of them into direct acquaintanceship and pleasurable association. The first stop before reaching Little Zion was made at Anderson's Ranch, where a picture was taken of a portion of the party after the splendid dinner eaten there. Mr. de Brabant remarked when eating his first Dixie grapes that they were like his own grapes, found on the sunny slopes of French vineyards, and the only ones he had found since leaving his home that possessed the rich flavor of the French grape, and he lives in southern California, remember! Great pears, mammoth peaches, white and black grapes, with tons of watermelons, marked the triumphal progress of the party at every stop through Dixieland. Another picture was taken while the party were at a table spread, in Hurricane, by Brother Isom, assisted by the friendly citizens of that live little city.

A stay overnight was made in Kanab by the whole party, and the next day the trip was taken through the exquisitely beautiful reserve, Kaibab Forest. The Kaibab Forest lies in what is known as the Arizona strip and is practically a part of the Grand Canyon environs. It is an unbroken virgin forest of the finest kind of timber in the United States. It is estimated that there are from two to six billion feet of timber in this reserve.

The members of the party secured from Mr. Fred Anderson, from the Judd farm at La Virkin, and the Sisters Savage, at Hurricane, delicious reminders of Dixie products in the shape of several hundred pounds of soft shelled almonds, forty pounds of delicious dried figs, and nearly one hundred pounds of the most luscious pealed, dried peaches ever boxed, weighted, and prepared for shipping, in any land or clime. With a railroad the Dixie people should have a gold mine in the natural products.

Going up the steep incline of Hurricane Hill, in a smooth-running, easy-riding auto, is a violent contrast for the Dixieite who has negotiated that rock-ribbed, winding, sandy-spotted dugway in a groaning and creaking lumber-wagon drawn by horses, or beside or behind them, who were reeking with foamy sweat, tottering from wildly-swinging single-trees and tongue-lolling

from heat and thirst. O yes, it was an abyssmal change! A significant picture of the journey was the picture of our President standing on the top of the mountain and gazing at the brilliant contrasts of black rock, red sandstone hills, and garden-green towns spread out below him as Dixieland unfolded to his gaze.

The northern rim of the Grand Canyon, which is reached at Bright Angel Point, is 1,200 feet higher than the southern rim, and therefore presents better scenic attractions than the southern rim. The splendor and grandeur of the canyon is enhanced by the magnificence of the 40-mile ride through a clean, pine-tree forest which is varied by open parks and peopled by 20,000 deer. The deer are not afraid, and you often see them grazing in herds in the near distance.

NORTH RIM OF GRAND CANYON

At Bright Angel Point we found Mrs. Parry, the daughter of the Wileys, in charge of the camp, and we here again were made comfortable and happy. Some venturesome ones took horses and rode out to Skidoo Point. Most of the party climbed down and around and up on Bright Angel Point, sometimes along paths but a foot wide, from which the eyes glanced in awe at the miles of distance below the unwary footstep. It is difficult to see with a naked eye, the famous Arizona Hotel, El Tavor, across the canyon, but a good glass brings the buildings into view.

There is a tower two or three hundred feet high at Bright Angel Point, constructed of rough slats, climbed by a rough straight up-and-down ladder into which the men of the party and a few of the women ventured. The eyrie sensation of height and distance encountered on this narrow platform is so unusual that

it often terrifies women and even men, some of whom are reduced to hysterics. It certainly tries the knees of aged climbers, and only youth and intrepid nerves really fit the observer to enjoy the sensation. Presidents Grant, Ivins and Elder George A. Smith climbed up, and soon the camp was flooded with the ringing melody of "O, ye mountains high!"

Another delightful time was experienced at the Canyon rim, music and speeches varying the evening's entertainment. At the Rim we met Mr. George Q. Morris and his famous wife with the beautiful voice, Emma Ramsey Morris; and Professor Beckstrand and wife of the University of Utah, but they remained with us only over night.

BRYCE CANYON

The R. R. party left early the next morning. The Church party remained a few morning hours at the Point, and then reached Kanab that evening, September 9, ready for the conference which was to be held on Saturday and Sunday, September 10 and 11.

The meetings were unusually interesting, and the soul-stirring address on loyalty by President Anthony W. Ivins touched the people deeply; while the timely remarks of Elder George A. Smith, closing with the powerful testimonies of President Heber J. Grant were forceful and inspiring. Rarely has the President spoken with more convincing power! Each of the visitors in every convention did the work allotted to him or her with vigor and dispatch. Elder Smith has so recently returned from his mission abroad that he found eager listeners to his every word.

And right nobly did he respond to the sympathetic desires of his congregations.

Elder Judd was particularly apt in his talk concerning the two boys who started out with equal chances, but ending at opposite ends because of different use of life's chances. While at La Virkin Elder Judd met his aged father, that Dixie patriot and state-wide horticulturist, Bishop Thomas Judd, who had ridden over from St. George to see his son, although in feeble health.

Farmers and stock raisers all through this section of the country are very much discouraged with the financial outlook, as they are indeed all over the United States, but the spirit of the people is beautiful and harmonious. President William Seegmiller of this stake has a wide vision, and deserves the love and

BRYCE CANYON

confidence so generously given to him by the people of his stake.

President Grant returned September 12, with a portion of the party, visiting Bryce Canyon near Panguitch, and returning home about the middle of the week. Bryce Canyon is like and yet unlike all the others.

Nature, working in untold ages through the agency of her master builder—erosion—has created here, in Bryce Canyon, in the heart of southern Utah's Wonderland, an appalling spectacle that is destined to charm countless mortals in the years to come. It ranks with the greatest of the world's wonders. In fact it is the only known spectacle of its kind in existence. It has proven its popularity as a world wide scenic attraction by the thousands of tourists who have already visited here, and who have

pronounced it as undoubtedly the greatest single scenic eyeful in the world.

Bryce Canyon is not really a canyon but a giant amphitheatre or basin about two miles wide and three miles long. It lies on the edge of a high plateau, at an elevation of eight thousand feet, in the heart of the Sevier National Forest in Garfield county, Utah. Vast and mighty miracles have been wrought here; for the softer parts of the mountain have been eroded away, leaving an indescribably weird array of huge towers, spires, minarets and temples adorning the sides and bottom of the canyon.

The first view of it as you arrive is from the top or rim, and at the beginning there is far too much to see; far too much to comprehend. The imposing monuments and labyrinthine depths of this tremendous chasm, all in a mass of unbelievably gorgeous colors, fairly stagger the mind and move the soul to awe and adoration at the manifestation of an agency too great for human comprehension. In places there is a sheer drop of eight hundred feet from the rim to the floor of the canyon, and many of the giant monoliths far exceed in height the tallest office building.

President Anthony W. Ivins and Elder George A. Smith and associates went on to St. George holding the conference scheduled in that city for September 17 and 18. The festival in St. George was on during that week. It consisted chiefly of Wild West shows and a grand concert, by Emma Lucy Gates and Frances Grant The people were delighted with the show and with the concert given by these two artists. Emma Lucy came down by auto with a party, President Joseph Quinney and wife of the Logan stake, Mr. Albert E. Bowen, whose wife happens to be Emma Lucy herself, Dr. John A. Widtsoe and wife, with Miss Frances Grant. The party left St. George immediately after the concert, driving back to Cedar for a concert there September 17, after which they made the rounds of the Canyons.

The conference which followed was successful in every particular. A number of the visitors attended services in the St. George temple and enjoyed the happy association with that veteran temple worker and long time St. George Temple President, David H. Cannon.

No more beautiful and healthful winter resort is found in America than St. George. Dry, warm, sunny, and surrounded with dazzling jet black, red and gold mountain scenery, the home of superior and genial Latter-day Saints, with the supreme attraction of a temple as the jewel in its crown of rare semi-tropical beauty, the wonder is that our people who travel do not spend their winters here instead of in that misty, soggy-wet, crowded, vanity-loving winter-resort, Los Angeles!

The temple is never crowded. Hundreds more could be ac-

commodated by skillful planning, and the Saints could partake of the pure, heavenly influence therein maintained. President Cannon has preserved in his own clear-verbal memory and in careful records the instructions and sayings of President Brigham Young who spent his last winter upon earth within these sacred walls, instructing the brethren in the most minute details concerning the ordinance work revealed by the Prophet Joseph Smith and taught in careful exactitude to Brigham Young by the Prophet himself. The ceremonies are precisely the same as given there under President Young, in 1877, with a single exception.

President Edward H. Snow, is a rare combination of good judgment, conservative wisdom, and forward-looking progression, where change does not alter principle or interfere with fundamentals. No doubt he will be moved upon in the near future to co-operate with the authorities of other stakes in the St. George temple district to establish a cheap, community lodging-house where temple parties may be accommodated for short and long periods. With the nearer approach of a railroad, running at least to Cedar, a new impetus will be given to preparations for visitors and visiting temple groups. Such schemes would build up Dixie from the right angle, adding to its temporary and permanent population, stimulating business activity in every direction, and all on righteous principles, without the fevered growth of oil-booms, and the dangerous prosperity which too often costs a community the ownership of homes and farms as well as the salvation of its sons and daughters.

The people of St. George are worthy successors to their sturdy pioneer fathers and mothers. The young people dressed modestly at their social and party, and the older people are living their religion as well as human mutations allow. The financial condition is safer perhaps in St. George than in some other sections of the southern country. At least, their own bank is among the soundest of banks in the state.

At both conferences Professor Vincent Cardon, spoke with intelligent and appropriate discrimination concerning the value of education for young people, and the vast possibilities of the future for the youth of this Church and State. He rendered a vital service for his school, and for the cause of education in the state, by his attractive remarks and his magnetic personality.

The whole trip was a delightful pleasure to all who undertook it. One sad note connected with our excursion was the return home of Sister Ruth May Fox from the Kanab conference, called home by the serious illness of her beloved husband.

The sisters in the party each spoke at the various meetings, and President Grant himself commended their efforts one and all.

The Relief Society interests in both of these stakes are well

looked after. New presidents have been appointed very recently in both Kanab and St. George stakes. Sister Artemesia Snow Seegmiller, the former president in Kanab, is quite ill, but is attended with loving solicitude by her children and friends. The former President Cornelia Branch Brooks, of St. George, although far from well, still remains on the stake board giving the new president the benefit of her experience and counsel.

This journey was memorable for several reasons; President Grant himself graced the trip, and the first conference with his presence and his inspired teachings; then, it was the first visit made by President Anthony W. Ivins, since he was a member of the Presidency of the Church, to his old home in Dixieland and to the thousands of friends who love and revere him. The people greeted him everywhere with smiles of welcome and gripping hand clasps. The old forest trails in Kaibab, where his hunter's feet took him in his youthful days; the Pipe Springs ranch, where his cattle ranged; the St. George fields where he watered alfalfa or hunted young quail and cotton-tail rabbits, all of these scenes brought up his boyhood memories; while the faces and greetings of his friends melted his heart. The people could not see enough of him, and they sang his song in the Sabbath services at the St. George conference with deep feeling and expression.

President Heber J. Grant in his remarks at the Kanab conference referred in moving terms to the strong personalities and powerful faith of the men who had laid the foundation of these isolated cities in our southern counties. He paid tribute to the noble women who had spent their years in selfless service, both in their homes and in the Relief Society, that forms so beautiful a chapter in the history of the State and the Church.

At the St. George conference, as at the Kanab conference, the music was of a superior character. The St. George festival was closed with the annual distribution of fruit to visitors and citizens at the end of the Gates concert.

St. George has a number of new homes in the modern style; garages and stores dot the two main street blocks; while electric lights, water taps and good sewerage facilities certainly give a metropolitan atmosphere to St. George as well as to Kanab, which all visitors as well as citizens enjoy to the full. St. George drinking water is not always clear. Thanks be, however, it is ever on tap, and you do not have to walk a block and a half to get a bucket of water. Certainly the St. George people have assisted in developing there the modern miracles of electricity and sanitation.

Not less enjoyable was the visit of Elder George Albert Smith, to St. George; for St. George was named for his grand-

father and Elder Smith himself spent a long winter there rallying his health forces a few years since. His own geniality and brotherly kindness, together with his wife and daughter's kindly and attractive personalities, left delightful impressions upon their old-time and new friends in this southern city of the Saints. Elder LeRoi C. Snow, who accompanied Elder Smith, also gave good evidence of inheriting his father's quick apperceptions, gentle courtesy, and true loyalty to the gospel message.

With the coming railroad and a possible oil boom, St. George may be swamped with modern business men and institutions; but in his remarks on the Sabbath day, President Ivins urged upon the people to get out of debt, to keep out of debt, and above all not to mortgage their homes, much less dispose of them in the present financial crisis. He deplored the season of extravagance which has swept over our people in common with the rest of the world and counseled the Saints to habits of thrift and economy.

President Edward H. Snow has long administered the affairs of this stake with wisdom and kindness; while his associates have ably assisted him in maintaining the fatherly solicitude which was so much a part of the labors of his great father, President Erastus Snow. When one observes the history of this section of our state, one is reminded of the saying of President Brigham Young: He was asked what could be raised in Dixie, and his characteristic reply was, "Men and women." A study of the roster of notables who have performed great service in this Church, in colonizing Arizona, New Mexico and Old Mexico; in educational and musical fields; in missions, both as presiding officers and as faithful missionaries; in civic and business circles of the state and nation; as stake and general authorities, including both men and women—in all of these walks of life the Dixie descendants of those faithful, isolated pioneers will be found to have written their names in undying letters upon the scroll of history. Whatever may come to Dixie in the future, no finer crop will ever be raised than the men and women who have been born or reared there. God bless Dixie, and her people.

Two charming reminders and mementos of the trip came to the members of the party; the one from President Heber J. Grant, being the new history of the *"Mormon Settlement in Arizona,"* the other being a handsome photograph album filled with the official pictures taken along the route and presented by Mr. W. S. Basinger.

Origin, Object and Destiny of Women

The following is taken from *The Mormons,* published in New York City by the late President John Taylor, of August 29, 1857, the paper containing it being furnished us by Robert Maw, of Plain City:

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and in marrying for time and for all eternity, both being Bible doctrines. We have often been requested to give our views in relation to the principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since, (a member of the Church) to answer the following questions, we could not consistently refuse;—viz., Where did I come from? What is my origin? What am I doing here? Whither am I going? and what is my destiny, after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and for eternity.

Lady, whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not, that thou art a spark of Deity, struck from the fire of his eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy heavenly Father's bosom, and in his presence, with thy mother, one of the queens of heaven, thou wert surrounded by thy brother and sister spirits in the spirit world, among the Gods? That as thy spirit beheld the scenes transpiring there, and thou grew in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, take upon them tabernacles, die, but resurrected and receive their exaltation on the redeemed worlds they once dwelt upon. Thou, being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission. Thou made a covenant with one of thy kindred spirits, to be thy guardian angel while in mortality; also covenanted with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one

of their offspring. You also chose a kindred spirit whom you loved in the spirit world, (and had permission to come to this planet and take a tabernacle,) to be your head, stay, husband, and protection on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed, and prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fallen from where it was first organized, near the planet Kolob, leaving thy father and mother's bosoms and all thy kindred spirits to come to earth, take a tabernacle, and to imitate the deeds of those you had seen exalted before you.

At length the time arrived, and thou heardst the voice of thy Father, saying. "Go, daughter, to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But, daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted here; but you must go and become one of the most helpless of all beings that I have created, while in your infancy subject to sickness, pain, tears mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its lustre in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate."

Thy spirit—filled with joy and thanksgiving—rejoiced in thy Father, and rendered praise to his holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou badest father, mother and all farewell, and along with thy guardian angel, you came on this terraqueous globe. The spirits thou hadst chosen for parents came and took tabernacles. Through their lineage; (and your head having left the spirit world some years previous) thou didst come a spirit pure and holy; thou hast taken upon thee a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee to return back into the presence of the heavenly Father, if thou wilt only abide by, and walk in a celestial law, fulfil the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with

thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods, to be a priestess—queen unto thy heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds, (as thou didst bear tabernacles in mortality) while eternity goes and eternity comes; and if you wilt receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord," that "man is the head of the woman" and the glory of the man is the woman. Hence thy origin, the object of thy creation, and thy ultimate destiny, if faithful. Lady, the cup is within thy reach, drink then the heavenly draught and live.

Yarrow

By Raveina Lundgren

It is too early for rowan. Still, there is rue.
Rue has its charm.
The heartsease died in the frost. The hesperis too.
I gather yarrow, bitter of leaf,

But pleasant of thought, and if you knew
The charm that was anciently given to yarrow and rue.

When you wait for its coming year after year after year,
Find it by footway and streamside, faithful, quick to appear
After your winter, you hail it comrade, leaf of good cheer.
Hardly friend of the barrens. Undismayed pioneer.
Known to the tired of foot and heart.

A leaf of good cheer.

Truant from gardens is yarrow.
Long ago it was sought
Strangely by spirits not mortal, and touched with a charm.
It was brought
Tangful and wet with new rain, to a bride, with the thought
That yarrow twined in her wreath kept harm from her lot.

Bride's wreath of yarrow—by chance I found the charmful, old-fashioned thought.

The old wife made of it steepage for pain.
When the world was new
It had magic to find a friend. Or carry away from here to yonder,
If mentioned with rue. And a fairy's cap.
By yarrow and rue, name the place you would rather be,
Over, beyond, away, and through,
Name the place you would rather be,
And be there too.

Now the rowan tree works a wild, glad spell.
Yellow trefoil, if worn
Nightly on a believer's breast, brings dreams—for the wise to scorn.
And lad's love has a proven power. And mistletoe. And thorn.

A whitethorn torch for a new hearth-fire.

They are not forlorn
Who know trefoil and rowan tree and mistletoe and thorn.

The ash tree's a northern mystic.
A line of old wive's lore
Keeps out malice and evil spite with dill hung over the door.

Sesame, fern, and forget-me-not, hazel, and many more
Weird sweet workers of witchery, the charmed heart names them o'er.
Recorded in quaintest botany these, and as many more.

But the bitter yarrow, the bitter rue,
Tangful breaths that the young earth drew,
Fairy's charm-leaf, old wive's brew,
Showing no sweetness, they strangely woo
The troubled of heart as no others do.

CORRECTION

Our October number published the story, "The Wages of Sin" with the authors name given as Lucy Guyman. Her married name of Bloomfield should have been added.

The Missionary's Recompense

Mrs. Edith Anna Johnson

Elder Morgan was weary and footsore. He had traveled far that day through endless stretches, so it seemed, with never a habitation in sight. For some reason or other his companion had failed to meet him or else was wandering about, lost as he was.

"Will I have to spend the night alone, and hungry?" he thought. At last in humility he knelt and asked for guidance. As he prayed he remembered what the conference president had told him: "God often tries and tests those he loves." With a lighter heart he resumed his journey.

"Would you like a ride, stranger?" a big, burly, honest looking fellow called.

Thinking it strange that he had not heard the team coming Elder Morgan gratefully accepted the offer and climbed into the seat beside the driver.

"My name is Forbes," the man began, "I have a farm about two miles from here and would be glad to have you come home with me. We are always glad to see somebody from the outside world."

The elder thanked God for his help and eagerly accepted the invitation.

For a few moments the two rode in silence and then Elder Morgan explained his work and was happy to discover that Mr. Forbes was very much interested in what he said and was anxious to learn more about this new and strange religion.

"My wife and I have been hoping and praying that we might find a belief which really satisfied our hungry souls," said Mr. Forbes. "Before the death of our little son religion didn't matter much. We seemed merely to live without giving it a thought."

"It sometimes takes sorrow and even death to open our souls," replied the elder.

"My wife and I have been told by many," said Mr. Forbes, "that death ended conscious existence, and that when we laid our son to his last rest it was the end. It did not seem reasonable to us, and we have been waiting and praying for light and intelligence on the matter."

"Let me quote a little from St. John," said Elder Morgan, "and see if you can gain any comfort from it. In John you read where Christ said: 'I am the resurrection and the life, and whosoever believeth in me, though he be dead, yet shall he live, and

whosoever liveth and believeth in me shall never die.' The scriptures prove that there is a brighter and more glorious life to come after this one."

"But how can a soul be saved after a person is dead?" asked Mr. Forbes.

"I shall try to answer that question to your satisfaction," replied Morgan, "Where was Christ during the three days that his body lay in the tomb?"

"I don't know."

"He was preaching to the souls in Paradise, according to St. Peter, and Paradise does not mean heaven, but a place where souls are held until they have accepted the gospel. A wonderful vicarious work can be done today. You can do your part to save a soul who has already passed into this prison house; for this work, this vicarious work for the dead will save their souls, and release them from the bondage of the prison they are now in. The gate of that prison house was opened by the Savior himself while his body lay in the tomb. Peter and Paul both understood this. This knowledge has been restored to this earth through our Prophet Joseph Smith, and through him the voice of the heavenly Father has commanded that we build temples wherein the holy work may be carried on."

The ride continued for a while in silence and then Mr. Forbes asked: "Are you a 'Mormon?' "

"Yes."

"I have heard a lot about them. Tell me, is it true, that my wife and I can be sealed in a temple for eternity with our boy?"

"Yes. You and your wife can be sealed for eternity, for God has said that man is not perfect without the woman, neither can the woman be perfect without the man. There is a welding link between father and son, and without that sealing power our children nor ourselves can be made perfect. Do you understand?"

Mr. Forbes drove in deep thought to the door of his farm house. As he kissed his wife and told her who the missionary was tears came to his eyes; grasping Elder Morgan's hand he said: "Yes, I understand. Thank the Lord for your coming. Mary and I will be with your people in Zion as soon as we can sell the farm. In the meantime stay with us and tell us more about your wonderful religion."

Don't Let the Baby Forget Me

By L. Lula Greene Richards

Don't let the baby forget me
When I shall be far away—
Show her my photograph often,
Tell her about me each day.
Others will note my long absence
Sometimes almost with regret—
Think then of what I am saying,
Don't let the baby forget.

Chorus:
Show her my photograph often
Tell her of me every day,
Don't let the baby forget me,
When I am far, far away!

Friends will enquire about me,
Neighbors will ask how I fare,
Home love I know will be loyal
Naming me daily in prayer.
Storm clouds may gather and darken,
Harships my way may beset—
Pray that my faith may not waver,
Don't let the baby forget!

Chorus:
Show her my photograph often, etc.

Joy in the blessed home coming
After the mission is done—
Fore-taste of beautiful heaven
With life's great victory won.
Duty has called, I am going,
Owing my Savior a debt.
Let us thank God and be faithful—
Don't let the baby forget!

Chorus:
Show her my photograph often,
Tell her of me every day,
Don't let the baby forget me
When I am far, far away!

Out of the World

By G. Milton Babcock

(*Continued*)

"Oh, don't go down there!" she pleaded piteously. "They'll kill you. They're all drunk and won't listen to reason. Talk to them from the window—oh, hear that! See what they've done!" she shrieked as a missile came through the front window, shattering glass in all directions and smashing a picture from the wall.

Walter crept stealthily into the front room just in time to hear the landlord—a striker himself, but one who evidently had stayed at home—come to the front door and berate the mob for damaging his property. Some of the more timid spirits fled from the scene so as not to be recognized, and after some argument, the others shuffled sulkily away.

"Thank God! they've gone," breathed his mother. "Oh, Walter, I do wish you'd turn away from that Church; I'm afraid it will cost you your life some day."

"No, mother," he replied solemnly, "I'm not ashamed of Christ and I know if I stand up and acknowledge him, he will intercede for me in times of trouble. While I was dressing I prayed for succor and he sent it in his own way and time."

"I know, son; but 'Mormonism" is not Christ."

"Mother, 'Mormonism' bears the name of Jesus Christ," he affirmed reverently, as he prepared to resume his rest.

The next morning Walter feared somewhat to walk the mile to the office. Here and there excited groups of men and women were gathered, discussing the happeneings of the night, and several hurled "scab" and "Brigham" at him as he passed by. Others made threatening gestures, and several times Walter's heart was in his mouth as a result.

At last he reached the office, and was immediately introduced to a "Pinkerton" detective from New York City, Mr. Peters. Walter was instructed to take dictation from Peters, and warned that under no circumstances was he to reveal any of the latter's affairs.

"Boy, that was some scrap we were in last night!" offered Peters a few minutes later, as he slouched into a chair in Walter's room.

Walter looked up in surprise. "Were you in it?" he queried.

"I should say I was! See that scar on my cheek?—that's where a bullet grazed me."

"How did it all happen, anyway?"

"Well, you'll get the particulars when I dictate my report; but it was like this: I had ten men with me to help guard the scabs—fifty of 'em—come all the way from New York—and a dirtier bunch I never saw, every last one of them picked up in the slums! I can tell you its business I don't like, but it pays me well, so what can I do?

"Well, we hardly got switched onto the spur track before the trouble began. They must have had pickets on the job, for every bell in the country began to ring, and after a while stones began to fly through the car windows. But that wasn't a circumstance to what was pulled off when we got near the mill gate. Then the strikers got after us with pistols, rifles, old shot guns and everything else. Most of it went through one window and out the other, but every once in a while a striker would creep up close to the car and reach his revolver in the widow and shoot down toward the floor, tryin' to get some of the scabs. You see, I ordered them all down behind the seats.

"My men returned the fire in good shape, and I took a shot once in a while myself, but it was so dark that we could hardly see an inch in front of us. The engine slowed down and all of a sudden the back of our car was dynamited, and with that the mob stopped shootin'. The engineer says that just after the blow-up, a fellow jumped in the cab, put a pistol to his head and made him reverse his engine."

"How on earth did you manage to get back with the coach blown up?" questioned Walter.

"It's a mystery to me how the wheels ever kept to the tracks—but they did, and we got back over the trestle when they set it on fire."

"How'll we get the strike-breakers in now?"

"I reckon the company will get out an injunction against the union that'll stop interference with the scabs. I managed to get here in a closed automobile. I imagine, though, from what I've had with other strikes, that it'll take the militia to get them in now. The union men will be ugly, and, in a way, you can't blame them, for it's takin' the bread and butter out of their mouths—it means hunger for them and their families if the company wins and locks them out. Well, they've got to bank on them things before they walk out," he commented with an unconcerned shrug.

The guard was right: the men were in an ugly mood. While the injunction hindered open interference with the new mill employees, it did not prevent an ocasional "heating up" of a strike-breaker whenever the unionists could kidnap one; nor did it operate against the rain of bitter epithets that poured scathingly from the wives and children of the strikers, accompanied, occasionally, by a shower of stones from the boys. At length, the

injunction was openly disregarded, and the strikers, in desperation, laid violent hands upon every non-union worker that dared appear on the streets.

This brought the militia—two companies from Saratoga and one from Schenectady. The mill virtually was turned into an armed camp, a powerful searchlight being mounted in the top of the sulphite tower, with sharpshooters watching at all points of the compass for possible depredations on the part of the strikers.

For a time, it looked as if the men would speedily win their demands. The company was able to obtain only the lowest class of laborers—and very few of them. After they were secured, it was like "pulling teeth" to keep them. They demanded everything under the sun—comfortable quarters, good food and plenty of it, and high wages. All these demands were met, the company, apparently, being willing to pay them double what their former employees asked; and, strange to say, the eatables which were furnished were much more abundant and of a better quality than most of the strikers had been able to afford in their homes under normal conditions.

During this trying period Walter was offered the position of night timekeeper to take the place of the former man who had resigned shortly after the strike was inaugurated because of his union sympathies. Walter hesitated about accepting, and not until he had sought out Mr. Whitman and learned his views on the subject did he give a decided answer. Mr. Whitman told him to go ahead—that the former timekeeper had secured a good job in another town, and that the men desired that the well-being of the office force be guarded. Walter expressed to Mr. Whitman his sympathy with the union, though natural loyalty to the company impelled him to be careful what sentiments he expressed openly. Mr. Whitman took advantage of the occasion to suggest that Walter might be of service to the union by keeping him informed of the daily production of paper at the mill. However, Walter did not receive the suggestion very favorably and made no promises.

The production phase gradually assumed the importance of a deciding factor in the strike situation. The flow of strike-breakers was satisfactory to the officials of the company and the organization at the mill became more efficient—so the company reported. Suddenly, the number of cars shipped jumped to the daily average under normal conditions, and the employers gave out the news that normal production had been reached. Discouragement began to make itself manifest in the ranks of the strikers at the news. Many had gone to nearby cities seeking temporary work only to meet with repulse, as a rule.

Conditions in the village rapidly became alarming. Starva-

tion was approaching and children went crying to school because of insufficient nourishment, while mothers with babes at their breasts pleaded piteously for more food. The funds of the organization were practically exhausted and help from the outside was insufficient to replenish the treasury.

One afternoon, when Walter's Methodist friend, John Perkins, who had remained with the company was explaining to Walter that he was satisfied with his wages and too old to strike, anyway—started for home, boys with cans full of stones bombarded him. He dared not lay hands on his tormenters, for fathers were nearby who would be only too glad to take vengeance upon him under the guise of protecting their offspring. As he proceeded up the street, he quickened his pace, now and then ducking and dodging to avoid a larger missile than usual. Finally, to the delight of the youngsters, he took to his heels, his long, stilty legs swinging desperately over the flagstones to the accompaniment of roars of laughter from the adult onlookers and yells of derision from his tormenters.

The office force witnessed the reception John received and feared to start out, for the uproar drew youngsters from all directions—like a street arc lamp attracts moths—each individual urchin bent on doing his full share to make the discomforture of Perkins complete. The superintendent granted permission to depart via. the yard gate, which would avoid the mob, but Crader, whose wife was awaiting him with horse and buggy, elected to accompany her, and Walter felt that he, himself, would be able to get through all right as it was pretty generally known among the strikers that he leaned toward their cause.

Crader started out just ahead of Walter, drawing the mob of boys after him—Perkins having reached home—and when he turned off into another street it appeared that Walter would get by unscathed. However, as the horse gained on the boys, they dropped the pursuit and upon spying Walter the cry went up, "Here comes another!" Walter almost ran past the intersection of the streets, but it was apparent that he could not escape. The howls of his pursuers rapidly sounded louder in his ears, while the shrill taunts and cries of women along the streets were added to the din. Several men elbowed him roughly as he passed hurriedly along.

Just as the boys were about to overtake him, a girl suddenly stepped out and sturdily planted herself in front of the yelling rabble.

"Back!" she commanded, "don't you dare touch him—he's for the union."

Walter almost stopped in amazement—it was Edith Whitman! A stone that whizzed dangerously close to his head brought

him to his senses and promptly caused him to resume his hurried pace. "She's a brick!" he muttered as a backward glance showed the crowd of boys dispersing in confusion.

XIII.

A week passed—the sixth of the strike—and Walter sat in his home reading the anti-"Mormon" book which Edith had given him. Almost unnoticed, the daylight failed, and Walter arose to light the lamp, when someone stepped lightly on the front porch and pulled the bell. Before opening the door, he called cautiously, "Who's there?"

"It's Edith," came the answer.

His pulse quickened at the sound of her voice.

"I dropped in to leave you this 'Mormon' book you let me take some time ago," she explained hesitatingly.

Walter's eyes flashed for a moment—he took the tract without a word. Edith was plainly embarrassed.

"Where's your mother?" she inquired, uncertainly.

"She's lying down," was the somewhat short answer. "Shall I call her?"

"Oh, no; I was just wondering how she was. If you don't mind, I'll sit down and rest for a moment, as I hurried a little coming up the hill," she said suggestively.

"Why certainly, Edith! sit down; pardon me for not offering you a chair," he apologized. "How are all your folks? By the way," he stammered—his heart was thoroughly melted now—"I want to thank you for what you did the other day—it was great! I'll have to confess that my legs were shaking under me, for some of the rocks were coming pretty close. You're a brick!"

"That's all right, Walter; I didn't want to see you get hurt, and I knew you were for the union. Then, too, father was nearby and he came out and helped me stop them."

"Did you really care whether I was hurt or not, Edith?" he asked eagerly.

The hot color mounted her cheeks, and her lashes dropped. "I couldn't bear to see any of my friends stoned," she answered simply.

"Ah, then you consider me a friend still?" he pursued.

"Yes—"

"I'm glad, and I hope some day I can repay what you did for me—"

"You can, Walter," she interrupted feverishly, "right now!"

"How?"

"By telling me how much paper the mill is making!" she replied tensely, leaning forward and looking him square in face.

For a few moments he thought earnestly, swaying between duty and—

"Edith, I cannot! Much as I sympathize with the union, I cannot betray my trust."

"But Walter, they never made you promise not to tell, did they?"

"No; but I take it that that is understood. I have always made it a rule to work for the interests of my employer and to treat his business affairs as strictly confidential."

"But Walter, just think: these men have been working for starvation wages—most of them," she reasoned earnestly. "Just think of it—$1.08 a day for man with a family!"

"Oh!" she exclaimed sadly, "I have just come from calling on the Burnham's across from us—you know them—they have six children. Walter, a rag man wouldn't give a quarter for the clothes they wear! Before I knocked at the door I heard their little girl—three years old—crying, 'I want some milk!' And I heard her mother say, "There ain't any, Frances.'

"I had brought a quart of milk from home with me, and some bread, and you ought to have seen those children eat—and how happy it made me, too! Their mother wouldn't touch a bite, although I could see she was hungry. I went out and got some potatoes for her to cook. It took nearly the last cent I had saved, and I don't know how I'm going to be able to help any one any more," the tears welling in her eyes. It was a revelation to him to visualize this aspect of her beautiful character.

"Walter, please tell me how much paper they are making," she begged. "You haven't confirmed the company's statement as to normal production, so I know they are not telling the truth. If you—have any regard for my friendship, you'll tell," she sobbed, "and for the sake of those innocent children!"

Woman's tears have ever moved man—especially those of the woman he loved—and Walter was no exception. Tenderly he soothed, "Don't cry, Edith; I'll tell you: the mill is making about one half the normal production," he told tremulously.

"How is it they ship so many cars, then?" she asked, looking at him thankfully between her tears.

"Simply because each car is only about half full."

"What kind of men have they got?"

"Some of the men are skilled and try to keep up a high standard; but most of them are an ignorant rabble and do more harm than good. Breakdowns are the rule, and from what I heard the superintendent say the other day, the paper will hardly stand the strain of the printing machines.

"Say—what was it you said—if I—?" he teased, abruptly

changing the subject, and with dancing eyes slyly reaching for her soft, white hand.

"My goodness! there's the clock strking nine," she exclaimed, jumping to her feet. "Now, Mr. Sampson," holding up her finger in mock solemnity, "I've cut your locks, and if you're not careful and don't stop squeezing my hand so hard, I'll tell the Phillistines!" she proclaimed gaily.

A stiffening of resistance soon became apparent among the striking mill workers, Mr. Whitman stating in a meeting of the union the true conditions that obtained at the plant—refusing, however, to divulge the source of his information. Militant tactics gave way to a calm assurance that the strike would be won, and a greater effort than ever was made to gain full public sympathy. It was common talk that the small stockholders of the paper company were demanding a settlement, and public opinion finally forced its way into the offices of the State Labor Commission, who, after several hearings, granted the men an increase of five per cent as against the ten per cent demanded. The commission had no power to enforce its ruling, but the company gave heed to its stockholders, and the ever growing clamor from the public that the strike be settled and announced that it would accept the rulings of the Commission.

A great change immediately took place at the mill. Soldiers were called home and the private guards released. The strike-breakers, having served their purpose, were, despite promises to the contrary, literally kicked out by the company; and, lest they linger about the community, the strikers sent in an additional "kick" for good measure. To complete the reconciliation, the company financed a picnic for the men in a nearby grove and industrial relations were fully restored.

(*To be concluded*)

GILES CANTATA

The recent production by Professor Henry Giles of his Cantata, "Plan of Salvation," was a deserved tribute and triumph for the veteran musician and composer. The rendition was fine, soloists were in good voice, and the theme itself was lofty and inspiring. We recommend our Relief Society Choirs to secure copies of his various original choruses which can be obtained by addresing Profesor Giles, 222 Third Ave., Salt Lake City. The performance was given in the Tabernacle Sunday afternoon, under the auspices of the Genealogical Society of Utah, in memory of the visit of the Angel Moroni to the Prophet Joseph Smith September 21, 1823.

Notes from the Field

By Amy B. Lyman

Alberta Stake.

A very interesting survey was recently made in the Alberta stake to determine how extensively the Word of Wisdom is being kept. The following figures have just reached this office: 74.2 per cent of the men of the stake are non-users of tobacco; 16.8 per cent use tobacco habitually, and 9 per cent only occasionally, making a total of 25.8 per cent tobacco users. Tea and coffee are used as follows: of the males, 13.7 per cent habitually use tea, 15.6 per cent use tea only occasionally; 9.1 per cent use coffee habitually, and 17.1 per cent use coffee only occasionally. Of the females, 9.5 per cent use tea habitually, and 11.4 per cent use tea only occasionally; 4.6 per cent use coffee habitually; and 9.6 per cent use coffee only occasionally.

Of those who indulge in these stimulants, 92.9 per cent of them began under twenty years of age, and 85 per cent of this number, because of environment. Of those who use stimulants, 92.9 per cent desire to quit; 69.3 per cent of all those in the stake keep the Word of Wisdom, while 98 per cent of the Relief Society stake and ward officers and teachers keep the Word of Wisdom. The best record made in any ward was 89 per cent strict observers of the Word of Wisdom. The lowest record was the ward which could show only 40 per cent observers of the Word of Wisdom.

South Sevier Stake.

During the stake conference, the Relief Society of the stake put on a pageant, "A Century of Latter-day Saint Womanhood" which was outlined in the March *Magazine*. All the wards in the stake joined together, each being assigned an episode. Monroe wards were given the prologue and the last part of the first episode. They showed what darkness was upon the people a century ago, and how the spirits of evil were triumphant. The dance of the demons was very effective. It was taught by a little blind girl of Monroe who had specialized in dancing. The first part of the first episode was given to the Marysvale Ward, the tableaus that were presented of the Church and Relief Society organizations were especially good, and the costumes true to the period. A very interesting scene was that of the pioneers crossing the plains and their arrival in Utah, carried out by the Joseph and Sevier wards. A scene, painted by Mr. B. Y. Baird, portraying the valley as Brigham Young saw it when he raised on

his elbow and announced "This is the place," made a strong impression on the minds of the audience. The old time quadrilles and the tableau of Eliza R. Snow and her administration were also such as to merit praise. The third episode was given to the Annabella ward, Utah 1880-1890, representing Zina D. Young and her work, the silk industry. This ward was very fortunate in having some silk worm cocoons, a spinning wheel and loom that were used in the manufacture of silk in early days. In the fourth episode the Central ward illustrated the temple work. The Elsinore ward took the remainder of the episodes, the tableau of the Relief Society wheat saving, the gleaners, dance of the harvesters, peace, and ratification of woman suffrage, 1920. A flag drill was also very successfully executed. The singing and the instrumental music were especially appropriate to the occasion. Five hundred people attended the performance and the door receipts amounted to $122.65. Mr. J. D. Montagne and Mrs. Matilda B. Ross arranged and directed the entertainment. They were assisted by Mrs. Nina Hansen, who was the pageant reader.

Pioneer Stake.

The women of Garfield have for some time been in charge of all relief work in the community. The Woman's Club, the Utah Copper Company, the Smelter Relief Company, Utah Copper Dancing Club, and Bingham and Garfield Boarding House all turned their relief funds over to the president of the Relief Society to use for those in need. These organizations felt that the Relief Society was better able to take care of the situation than any one of the others. Members of all these groups are giving personal assistance to the women of the Relief Society in the welfare work. A survey was first made of the town in an effort to ascertain the true condition, and the work was based upon the results of the survey.

Blaine Stake.

President Laura J. Adamson, her counselors, secretary and one board member, have just completed a very interesting visit to nine of the Relief Society organizations in the Blaine stake. Nine days were required to make the trip, and a distance of 600 miles traveled without one minute's car trouble. They were privileged to see each organization in regular session, and to hold an officers' meeting besides. At the officers' meeting, each stake officer presented a definite line of work which made for a systematic, profitable meeting. The ward welcomed the officers and extended to them the most hospitable entertainment. The stake officers were delighted to partake of the splendid spirit of love, enthusiasm and cooperation manifested in every organization. Especially were they pleased to find such an excellent en-

rollment and attendance of young mothers, who showed keen interest in the Relief Society work. The enlistment committee in many of the organizations is doing excellent work in getting the young mothers into the Relief Society, by co-operating with the Bee-Hive Girls and providing means for the caring of the children while the mothers attend meeting. In some wards the teachers had made their 100 per cent visits. In each of these wards, the officer who has charge of the teachers' work is very enthusiastic in the work and meets her teachers once a month in a social. She feels that this creates interest among the teachers. Some of the wards showed keen interest in the Social Welfare Work. In one community the Relief Society organizations are cooperating with the county nurse in arranging for a children's clinic. There are sixteen Relief Society organizations in this stake and all have been visited at their regular meetings except one ward, and this will soon be visited. It is sixty-five miles away. The splendid spirit of unity and the activity of the wards visited, amply repaid the stake officers for their effort in leaving their families to make the trip.

The summer activities have been much enjoyed by the members of the Jerome Relief Society of Blaine stake. Since there had been a complete reorganization of the Society and the officers were in most cases new arrivals in the ward, a get-acquainted party was planned for June in the form of a rose festival. The ward house was cleaned and tastefully decorated with pink roses and potted plants. Festoons of roses hung from the ceiling making a beautiful effect. A tiny pink rose bud together with the name was pinned on each of the members as they entered. After a well arranged program a social half hour and refreshments were enjoyed. Several new members were added that day, and the five visiting stake board members considered that they had been royally entertained. The July picnic was all that one could desire. The invitations read as follows:

> We're having a picnic on Tuesday at ten,
> We want all the members, Bee-Hive girls and men.
> Our fun depends on your being there,
> So please come along and each do your share.
> Now do not forget your spoon, fork and plate,
> Or sad indeed will be your fate.

The Jerome members say that societies which have not invited the Mutual girls to assist at socials and picnics have missed a great deal. They are found to be very willing and helpful.

Portneuf Stake.

Previous to the beginning of the group conventions this fall, President George C. Hyde and counselors, of Portneuf stake, issued a printed circular letter announcing in detail the convention

to be held in Portneuf stake. The circular contained an explanation of the object of the convention, the arrangement of meetings, etc., and urged all stake and ward officers to be in attendance.

Curlew Stake.

The Curlew stake reports a very satisfactory group convention, all wards being represented but one. There was a good attendance of stake and ward officers and two members of the High Council attended all Relief Society sessions.

Boise Stake.

At the beginning of the year the Boise stake outlined some of the things contemplated for the social service department as follows:

Appointment of social service workers, one in each ward. Duties of these workers were to familiarize themselves with laws of city, county and state; get aid of extension workers or any teacher of cooking, whenever possible, in holding demonstration classes on cooking and serving of foods; cooperate with other social service workers or board of health in city, county and state in anything for the uplift of humanity; get these city, county and state workers to come into society and give lectures on existing conditions and means of remedying them; encourage the keeping of homes in sanitary condition; encourage mothers to read more about the caring and rearing of their families; (books and government bulletins); report anything not in accordance with laws of city, county and state that would benefit society; report any defectives and incurables to proper authorities; report any children who are not attending school of compulsory age; aid in suppressing use of tobacco by working with individuals and reporting law breakers whether they be sellers or smokers (minors); encourage mothers to pay more attention to their families; report breakers of child labor laws.

Modern Health Crusade

With the object of preventing the spread of disease and helping to enforce sanitary and quarantine laws, a health committee of three—with social service class leader as chairman—was appointed in each Relief Society to cooperate with city and county health officials, this committee to assist local boards in providing for emergencies; to be ready to give aid to communities, families or individuals, if called upon by local officers, and expecting the help of the county officers in return in caring for own sick if necessary. These committees were required to familiarize themselves with the laws of the state, and city with conditions in their locality, by reading pamphlets published by the state and by keep-

ing in touch with city health officials. All members of the Relief Society were asked to report to the local health office and to the ward committee anything they might see at any time detrimental to health in shops, meat markets, grocery stores, in street or in private yards or houses. The ward committee was asked to report all social service work back to the stake committee quarterly.

At the close of the summer we have the following very interesting report, showing a development of one phase of the work.

All ward associations in the stake were requested to make a survey of the number of children under six years of age and to hold free clinics for the same not later than May 30, for the purpose of determining if they were under-weight or over-weight; whether there were any eye, ear, nose or throat trouble, or any other trouble that a good nurse could determine. It was felt that inasmuch as all school children are more or less looked after by school nurses, that it would be more important to get the ones under this age. The response from all the organizations was more than gratifying. In most of the wards they obtained the services of the best doctors, who willingly gave their services free of charge. There were over 150 children who were given a very good general examination and each mother was provided with a score card, giving the exact condition of each child and what treatment was needed. Then the follow up work which most of the associations are doing consists of public lectures by these physicians, dealing specifically with the troubles they found. For instance, in Boise, Drs. Handy and Anderson lectured in the church well filled with the priesthood and Relief Society members on "Diet and Sanitation" and "Eye, Ear, Nose and Throat," giving very valuable instruction to those present. Then, Dr. Handy, was instrumental in getting the osteopaths of this city to help him in the treatment of three of the babies who will receive treatment from these doctors until they are permanently cured.

The mothers were very pleased over the results of the examinations, some declaring that they received more information from the clinic than they had received from examinations which had cost them ten dollars. These local officers are certainly to be congratulated for this splendid work.

The Weiser Relief Society in addition to the above work, has held special lectures and demonstrations along various lines such as "Care and Feeding of Infants" and "Home Canning," given at the High School by the Domestic Science teacher; also demonstrations in hat-making. In this latter, two of the members who had taken the course are teaching the others. Every one of

the societies made, at the solicitation of the stake board, one or more layettes for the Red Cross. The Board also made one. Speaking of the work done in Boise City by the ward association there, the local daily paper commented as follows:

"In keeping with the general desire at all times to guard the welfare and health of its members, the Latter-day Saints Church has recently inaugurated a campaign looking toward the better health of its younger members, and to this end a series of clinics are being held in the various stakes throughout the Church, according to officials.

"The Boise stake is at the present time working in this connection through its Women's Relief Societies in the various wards of the stake, under the supervision of the Stake Relief Society presidency. In the Boise ward, under the direction of Mrs. Emma Yabrum, Mrs. Julia S. Handy and Mrs. Caroline B. Thurber, officers of the Boise ward Relief Society, a successful clinic for the purpose of examining all children, especially those under school age, who do not have the privilege of the regular school medical examination, was held Monday. At this clinic Dr. George H. Handy and Dr. L. D. Anderson gave over fifty children a thorough medical examination, and a complete record of any defects or troubles made for future reference. As a follow-up in connection with the examination, lectures will be given by prominent physicians so that the parents may be posted as to the best methods to follow to overcome any trouble which their children may have.

"The officers of the Boise Relief Society had the cooperation and support of the city, county and state health officers and also the State Anti-Tuberculosis Society, in connection with the clinic held in Boise. The importance of this kind of attention to the little folks is receiving widespread attention and it is understood that other churches and some of the clubs of Boise are planning similar aid for children coming within their reach."

All the societies of Boise stake worked heroically for the anti-tuberculosis and tobacco bills but were disappointed with what the legislature did. The tobacco bill, which was very similar to the Utah bill, went through both houses, but many changes were made in it, which made it not nearly so good. Idaho succeeded in retaining its Anti-Tuberculosis office, which the legislature was determined to do away with, but could not get the appropriation for the sanitariums fought so hard for.

Morgan Stake—Reorganized.

On July 24, at the Stake Priesthood meeting, the Morgan stake Relief Society was reorganized. Mrs. Maryette R. Waldron and her counselors, Mrs. Nettie Durrant and Mrs. Martha Heiner, who had served faithfuly for eleven years, were honorably released. The new officers appointed are Mrs. Mary Chadwick, president; Mrs. Hilma Rose, first counselor; Mrs. Maggie Francis, second counselor; Mrs. Lucy Turner, secretary and treasurer. At the first union meeting, held on August 28, there was a good attendance of stake and ward officers. A general outline for carrying on Relief Society work was given as follows: Open

ing and closing exercises, Appropriate singing and prayer, by Mrs. Hilma Rose; Lesson work how to give a lesson and how to carry on the discussion, by Mrs. May D. Rich, aid; The value of testimony meetings, by Mrs. Sarah Giles, aid; Purpose and benefit of work meetings with definite recommendations of the kind of work to be taken up, by Mrs. Selma Francis, aid; Duties and qualifications of teachers, by Mrs. Mamie Heiner, aid; Aim of Relief Society work, by Mrs. Maggie Francis, second counselor. A special drive has been instituted in the interest of better attendance. As a special inducement, a prize of six Relief Society song books is offered to the Society which secures the highest percent of attendance from September 1, 1921, until March 1, 1922. The teachers' topic for September and October is "Attendance at Relief Society meetings."

BOOK NOTICE

Sketches of Butte.—(From Vigilante Days to Prohibition.) A charming book by George Wesley Davis has just been published by the Cornhill Company, Boston, Mass. The price is $1.75, but is redolent of western atmosphere and glows with life and color.

The author in his preface says:

"The Butte of the early days is passing, and like many of what were once the frontier towns and camps of our great Western country, the picturesqueness of its life is passing with it, so that, even today, it seems necessary to make a narrative of personal experience or observation, as most old-timers of the "diggings" are averse t otalking of early days, except in a general way. Perhaps it is because of a fear of throwing light on shadows of former days,—a time when life was reckless. One must have lived in those days to picture it as it was fro mthe beginsing of the placer diggings down to the present day. It is my wish to be fair with all classes and give conditions as they have existed from year to year. I trust that this fact alone will justify my taking the reader from places of joy to sections where tragedy stalks about the streets."

Utah readers would be particularly interested in the first chapter which refers to a "Mormon" miner who had drifted to Butte in the early days. The pen picture of this old-timer is evidently accurate, and yet the writer has dealt with his material without a word of disrespect or sensationalism. We commend it to all our readers.

World Happenings

By James H. Anderson

Serbia and Albania opened a new war on September 26.

Bosnia and Croatia began a movement for secession from Jugo-Slavia, in September.

In the Prussian legislative assemblies at the present time there are 41 women and about 400 men.

Earthquakes and floods in China, in September, claimed over 40,000 victims dead.

In Italy, in September, warring factions caused the death of nearly 200 people.

Earthquakes, continuing from September 29 to October 2, did considerable damage to property in Sevier county, Utah, but no lives were lost.

Russia's famine area spreads as further facts became known, in September, and the most pitiful scenes are described by investigators there.

Great Britain, as well as other nations, has troubles with unemployment, there being over 2,000,000 jobless men in the British Isles in September.

Spanish troops in Morocco had several battles with the rebellious Moors, in September, in which the former had the advantage.

Dr. S. Arai, head of the Japanese Soto sect, which has a membership of about 8,000,000 Soto Buddhists, visited Utah on September 17.

In Texas, on September 9 and 10, over 200 people were drowned and $8,000,000 in property destroyed by floods caused by heavy rains.

In India, the upheavals among the native population during September caused the British administration serious trouble.

On September 30 there were in the United States 69 labor union strikes of considerable importance, and several more were added the following week.

Senator Smoot's tax bill in the United States Senate was introduced on September 30, and met with much favor because of its simplicity and directness; but that may not be what is wanted.

Mexico agreed, in September, to restore about 100,000 acres of land in that country to "Mormon" settlers who had been compelled to move therefrom.

At Oppau, in the Rhine section of Germany a dye works explosion, in September, caused the death of nearly 2,000 persons and the injury of many thousand others.

The Scandinavians in Utah decided, on September 4, to erect a monument to the memory of the late President A. H. Lund, for his services to that people.

Dr. Geley, of Paris, France, the distinguished psychical investigator, announced, on September 3, that he had definitely determined that human spirits have bodies.

The labor-day speech of Samuel Gompers, head of the American Federation of labor, received prominent recognition as a bid for a soviet government in the United States.

Mrs. Anna di Maio, of Torre del Greco, a suburb of Naples, Italy, is the mother of 10 children, born within 5 years; she has just turned 30 years of age. First, was 1 baby, then twins, triplets, and quadruplets, in order—all living.

Greece and Turkey continued at war east of Constantinople during September, the military advantage being with the Turks, but the forces of the latter were being decimated by disease rather than by fighting.

The Zionist 12th international conference met at Carlsbad, Jugo-Slavia, September 1 to 15, with over 600 delegates present, and dealt with measures for the upbuilding of the Jews in Palestine.

Senator Knute Nelson, of Minnesota, uttered a significant warning in the United States Senate on October 1, when he chal-

lenged the railway unions who were threatening to strike to go ahead, and the "American people would wipe them off the earth."

France was disturbed in September by fears that Russia and Germany will join hands to the great injury of the French. Because of this, France does not look with favor upon land disarmament.

Elder George A. Smith was named in September as general superintendent of the Y. M. M. I. A. organizations of the "Mormon" Church, to succeed Anthony W. Ivins, who has become one of the Church presidency.

Mefide Ferid Hanen, the beautiful wife of Ahmed Ferid Bey, in a public address in September, declared that, notwithstanding it had been abused greatly in Christendom, the Turkish harem had demonstrated clearly that home was the place best adapted to woman's nature.

A railway merger, to put all the railway lines in the United States into 19 systems, has been recommended to the railway commission. This would seem to be a good scheme to tie up the transportation of the country in the event of strikes.

G. C. Mazdon, a prominent merchant of Argentina, after a tour of the United States, declared, in September, that the "do as little as you can for your salary" sentiment in this country is due primarily to the excess of employment given to women.

A considerable Socialist defection in New York occurred in September, by an influential section going over to the Third International, better known as "Reds." It is stated that 113,000 out of 118,000 Socialists thus transferred their allegiance.

Episcopal ministers met in synod in Salt Lake City, Utah, during a week in September, and on the Sunday following visited many Latter-day Saint Sunday schools, to learn of the manner of conducting these and the methods of teachings the Sunday school children. See Isaiah 2:2.

"Mormon" missionaries continue to be sent to Mexico to preach the gospel, and in September the Central American Federation adopted a provision for equal rights to all denominations there. This was opposed by the Catholics, who were outvoted, and Protestant evangelism will be extended.

Big labor unions in the United States agreed, in September, to postpone strikes calls until the spring of 1922. Meantime, there is much talk of a revolutionary movement at that time to change the form of government in the United States. See Ether 8:21-26.

New York Presbyterians are making an effort to have declared unconstitutional all statutes forbidding the use of the Bibles in the public schools. They have a good foundation in the fact that the Bible is unreplaceable as history, is freely supplied with literary masterpieces, and is unsurpassed for its moral gems.

General J. J. Pershing, (who commanded the American armies in France during the war) rebuked Samuel Gompers (head of the American Federation of Labor) in remarks after the latter's speech at a meeting in Washington, D. C., at the Lafayette-Marne celebration, in September, the general closing his address thus: "It seems to be about time for us to rise up and say that America shall be governed by American citizens, and not by organizations which have their own selfish purposes to serve."

Ireland and the British government spent all September parleying over the difficulties there. One of the most prominent Protestant ministers in Great Britain, Dr. R. J. Campbell, vicar of Christ Church, Westminster, London, made the significant public announcement on September 30, that the Sinn Fein of Ireland never could become friendly to England, giving as his reason that "Roman clerical influence is too strong, and that influence aims at destroying England as the greatest Protestant power in the world."

EDITORIAL

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Motto—Charity Never Faileth

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SPARKS STRUCK FROM THE CONFERENCE FIRES

DEBT

President Heber J. Grant in his keynote speech at the recent conference dwelt powerfully upon three topics: Debt, the Word of Wisdom, and Home Products. He urged the men of this Church to get out of debt and to stay out of debt. Men and women sometimes run into debt for wise reasons, to buy necessary machinery, to improve farms or homes. But too often men run in debt to gratify women, and to hush the pleadings of extravagant daughters. Autos, with tons of gasoline for young people's gadding about, new furniture, pianos, phonographs, dresses, picture shows, canned foods instead of cooking, with the most expensive cuts of meats, freshest of eggs, fruits and vegetables out of season, parties and entertainments galore with expensive refreshments and extras, all these things make men depressed, discouraged, and fill the home with bills and debts that almost stagger the head of the household.

What shall we women do about this matter of debt? Retrench in every conceivable direction, not with that niggardly retrenchment which refuses to buy when we have money, or to give work to our own brethren who are in need of work, but to cut off the useless expenditures which are not directly concerned with our own state and our own people and avoid spending when we are in debt. Then, to help in every way our husbands to get out of debt and to stay out of debt. Housework will not hurt us women, old or young, it is the most developing

process for muscles and tired nerves ever devised for women. Let us enjoy it and do more of it than we have ever done before. Moreover, let us teach our children, especially our girls, to be expert housekeepers and homemakers. Don't ask boys to do housework except in unusual cases and circumstances. It is not seemly nor in keeping with their professions. Our men must meet the tremendously high tax bills this year, so let us do all in our power to assist in that necessary protection of our homes and farms. Above all things, keep a cheerful face, a bright smile and an encouraging word for our struggling husbands and fathers, which will in turn react upon ourselves with encouraging results.

WORD OF WISDOM

President Grant appealed to the people to observe strictly the Word of Wisdom. He dwelt strongly upon this requirement, especially with reference to the drinking of tea and coffee. Women are perhaps the greatest offenders in this respect. The sympathies are always awakened for elderly people who have broken this law for years and whose habits are fixed and whose bodies are perhaps enfeebled. But at least, the women who accept and hold office in the auxiliary organizations should be exemplary in this as in other fundamental laws of the Church. Said a a young man recently, "Is it any worse for a son or father to use tobacco than it is for a mother to drink tea or coffee?" Is it?

HOME INDUSTRY

An old-time note was struck by the President when he spoke of patronizing home industry. He referred to the fact that the Provo Woolen Mills are again manufacturing cloth suitable for men's clothing. He spoke of his home-made shoes which were from the Z. C. M. I. shoe factory; and added that he had worn no other make of shoes for eighteen years. (But they don't make women's shoes, I discover.) He urged the people everywhere to buy home products wherever possible, to trade with one another and to keep their money at home. He told an illuminating story about a $5 gold piece paid out on a debt in a group, passing through the hands of five men and reaching its final resting place in the pocket of the man who paid the first debt with it. What may women do in carrying out this counsel? Much, very much. We may always buy home-made soap, extracts, yeast powder, canned milk, vegetables, matches, Dixie molasses, home dried fruit, corn, etc., etc. We can insist on our grocers and butchers buying home-grown products and we should not grumble if meats are a trifle inferior to corn-fed expensive meats from Kansas and Chicago. In the city we can refuse to build up cheap chain stores where flimsy goods are sold and all the profits are taken out of our

midst. A budget of household expenses is almost a necessity if we are to know where we are at from day to day. At least, let us build up every avenue of home industry and encourage the establishment of new home enterprises.

THE ARMAMENT CONFERENCE

The most outstanding feature of the meeting was the resolution offered by President Grant to set apart a day of remembrance before the Lord for the coming Conference on Limitation of Aramament. No one expects the Conference to be entirely successful in the matter of persuading men in every nation to lay down their arms all at once, yet some tremendously vital steps can be taken in this direction if the people and the people's God are with our leaders and Congress. It is pleasing to this Society to know that a resolution by Sister Annie Wells Cannon had already been introduced to the General Board and to our own conference on this subject before President Grant's resolution was proposed. Our resolution follows:

Whereas, On November 11—Armistice Day—the international conference for the reduction and restriction of arms will be held at Washington, D. C., and

Whereas, The success of this conference will mean a step forward in the progress for universal peace; and

Whereas, Its success would also mean a reduction in the taxes which now burden the people of the different nations almost beyond endurance;

Be It Resolved, That the members of the National Woman's Relief Society, in conference assembled, do hereby declare themselves in favor of this movement for the reduction and restriction of arms in all nations, and

(a) Pledge themselves willing to study as individuals the different problems which must come before the conference;

(b) To urge as great publicity of the proceedings of the conference as is compatible with progress;

(c) To use all possible influence towards creating a stronger sentiment in the hearts of women for such measures to be adopted as shall ultimately lead to a condition of peace and harmony and brotherly love throughout the world.

PRESIDENT GRANT'S TRIBUTE TO PRESIDENT EMMELINE B. WELLS

One of the most pleasing features of the conference, at least to the Relief Society sisters, was the lovely tribute to the life, character and labors of our late beloved President Emmeline B. Wells which was paid by the President of the Church on Sunday afternoon. Perhaps no more graceful or fervent public memorial words were ever offered to a woman amongst this people.

Guide Lessons for January

LESSSON I

Theology and Testimony

First Week in January

FOREWORD

This course of lessons on religion is intended to increase in general the appreciation of the doctrines of the Church, and aid in the application of these principles to home life.

Special emphasis will be placed upon the value of traditioning children, in harmony with the revealed word of the Lord, in such a way that they may form habits of thought and action, out of which shall come constant and progressive happiness, to the extent that any and all departure from the course of life, set forth in the gospel plan, will cause immediate discomfort to the extent that there will be a yearning for a return to the path of gospel rectitude, in any case of wandering therefrom.

An attempt will be made to have each lesson aid the parent thought and direction in family life, furnish a knowledge of the truth, create a love for the truth, and for habits of applying the truth.

In presenting the matter no attempt will be made in any case to exhaust the subject nor to cover the field of references.

PRAYER

(Note: Two other lessons on "prayer" will follow this.)

Introduction.

It is a blessed privilege to be in correspondence with the Lord; it is a woeful condition not to be on speaking terms with our Father in heaven. Forgetting to pray is evidence of spiritual carelessness, and wilful neglect of prayer is proof of our ingratitude.

Our prayers in prosperity are always teeming with love, those in adversity are usually tinctured with fear. Heavenward message-sending here trains us for heavenly message-service hereafter. The greatest messengers from on high were message-senders while on earth. Gabriel (Noah); Michael

(Adam); Moroni, the Nephite prophet and historian; Elijah, prophet of ancient Israel, who restored important keys of the Kingdom in Kirtland Temple; John the Baptist; Peter, James and John, and Moses, all mighty messengers from heaven to earth, faithful in keeping up their correspondence with the Lord.

Prayer is the best preventive and the surest cure for soul sickness. The Savior knew this when he said, "Watch and pray, that ye enter not into temptation." Among the products of prayer are spiritual growth, soul uplift, and a sense of security. These three keep us at a point where we may say with sincerity, "I know that my Redeemer lives."

Prayer, started by duty, invariably ends in pleasure. The Lord is pleased with any duty approach towards him, and rewards the effort with joy.

PROMISES CONCERNING PRAYER

Victory over Satan, Doc. and Cov. 10:5.

Greater blessings than the treasures of earth . Doc. and Cov. 19:38.

There are many other promises in the scripture made concerning prayer.

COMMANDMENTS CONCERNING PRAYER

Pray in public and in secret, Doc. and Cov. 23:.

Teach the children to pray, Doc. and Cov. 68:28.

Neglect of prayers is to be reported to the bishop, Doc. and Cov. 68:33.

Blessings come through song prayer, Doc. and Cov. 25:12.

Pray in joy and pray in sorrow, Doc. and Cov. 36:28-29.

COMMANDMENTS FOSTERING PRAYER IN THE HOME

Furnish prayer environment:

Place in the dining room a picture of the toiler giving thanks for his loaf of bread and bowl of milk.

Place in the parlor, if possible, a painting of the Sacred Grove or Joseph's First Prayer. Obtain "Sweet Hour of Prayer" for the Victrola, with reservations as to the doctrine of the last verse. All these things tend to create an atmosphere of devotion. Put the painting in good light and put the record on as a family reveille occasionally. Know that the children know the Lord's prayer, that the young folks know by heart, "I'll Serve the Lord While I am Young," "America," with emphasis on the last stanza, which will create an impulse to look up while rendering that part of the poem. "The Stars Spangled Banner," with such an appreciation of what the Lord has done in giving us our

country that there will not only be an impulse to stand up, but to look upward, when the words "In God we trust" are sung.

The hymn, "We thank thee, O God, for a prophet," is a wonderful song prayer, the entire composition of which impresses devotion to the Lord, loyalty to the Church, and its leaders.

SECRET PRAYER

No set of good habits is complete without the habit of having secret prayer. To be alone with God means to be in the best company in the universe. Children should be so traditionated in secret prayer, that a feeling of discomfort will follow the neglect of this greatest of all spiritual duties, which is a primary source of spiritual joy and social safety. Failing or refusing to teach prayer is at least non-Christian. Jesus, the founder of Christianity, taught his disciples to pray, and his example and teachings in mortality are supplemented by his command through the Prophet Joseph Smith, Doc. and Cov. 68:28.

That mother is praying for me is a beautiful and consoling thought, but of vastly more value is the experience of having mother pray with me.

CONSISTENCY IN PRAYER

Children should be taught, and we all must learn, that while sincerity alone is not sufficient; consistency must be there. We must all learn to put into our prayers some of the resignation that characterized the prayer in Gethsemane.

Prayers often contain requests as inconsistent as that of the lad who wanted Lincoln to stop the raft that he might get his apple that had dropped into the water.

A super-abundance of selfishness makes prayers inconsistent. What could contain more forgetfulness of others than the following prayer?

> Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake,
> I pray the Lord my soul to take.

A valuable mobilization of I's and My's. There are times when self preservation, that first law of human nature, takes justifiable, impulsive control of everything; as in the case when Peter, sinking at sea, cried out, "Lord, save me." But the habitual morning or evening prayer can not consistently be void of interest in others. The most perfectly unselfish prayer ever uttered was, "Father, forgive them, for they know not what they do."

PROPRIETY IN PRAYER

Prayer should be suited in time and in content to the circumstances. Where the Spirit of the Lord presides and is permitted by the humility of man to direct, the consistency and propriety will be perfect, but it must be remembered that true humility does not consist in utter carelessness in relation to thought along the line of the eternal fitness of things. No prayer is too long if interest is sustained to the end, but the one who prays with others must bear in mind, that though chosen to lead he has no monopoly on the group interests, even if the time is all at his disposal.

The longest prayer to which Scriptural reference is made extended through an entire day; it was a secret prayer. See Book of Mormon, Book of Enos.

Propriety protests against long prayers, in the sick room, except on rare occasions. There are cases wherein much fasting and prayer are necessary to the overcoming of the power of the adversary, but certainly fasting could not be done in the presence of the afflicted, and the extended praying need not be done there. Authority and faith is what makes prayer powerful as a healing force.

READING REFERENCES

References, Chapter 12.

Gospel Doctrines, Joseph F. Smith.

Vol. 22, *Era, Keeping Up Correspondence With God,* George H. Brimhall.

QUESTIONS AND PROBLEMS

Some things to think about and talk about.

1. Why does the Lord want us to pray?
2. What would be the effect if the privilege of prayer were taken away.
3. What happened to King Saul when the Lord refused to communicate with him?
4. In what respect is teaching children to pray complying with the request of the Savior, "Suffer little children to come unto me."
5. Wherein does neglect in teaching children to pray become a refusal to comply with this request of the Master?
6. Prayer is the simplest and surest way to form a loving acquaintance with the Lord.
7. Praying only when we are in distress is unmistakable evidence of both ingratitude and weakness.
8. Praying with our children will affect their salvation more than praying for them.
9. If parents neglect the Lord their children will neglect them.
10. Where was the first known prayer uttered?

11. What were the circumstances and what must have been the essential content of the petition? See *Pearl of Great Price; Book of Mormon*, Chapter 5.

Would an occasional concert prayer be advantageous in the family circle?

LESSON II

Work and Business

(Second Week in January)

LESSON III

Literature

(Third Week in January)

The literary lessons for the ensuing year will be a continuation of the lessons of the past year. They will differ in one particular. The lessons of the past year have been devoted entirely to a discussion of hymns written by Latter-day Saints. The work of the coming year will include a number of such hymns as: "I know that my Redeemer lives," and other well known hymns in the Christian world.

As would naturally be expected Latter-day Saint hymnology is comparatively rich in hymns devoted to the life, work, and memory of the martyred prophet Joseph Smith.

The most notable of this group are "The Seer," by John Taylor; "Praise to the man who communed with Jehovah," by W. W. Phelps, and "Joseph Smith's first prayer," by George Manwaring.

In the hymn, "The Seer," the author has become a veritable mouthpiece of the Latter-day Saints embodying the devotion, the love and admiration of the people for their prophet leader. In a certain sense he might be regarded as a poet laureate of his people, for his thoughts and feelings as directed to the prophet have in the past found echo and are still echoing and re-echoing in the souls of a multitude of people.

The first stanza is devoted to Joseph himself; it tells us that his equal cannot be found among men; that he has soared to the realms of day; that he was the chosen of God, and the friend of man, who brought the Priesthood back again.

The second stanza, while it carries in every word and in every line the spirit of admiration and devotion for the prophet Joseph, is, in the main, devoted to his mission; he came to bless the sons of earth with keys by the Almighty; and, to further employ the words of the hymn, he opened the full rich stores of heaven, "O'er the world that was wrapped in sable night."

The third stanza, like the first and the second, is impregnated with love and devotion for the prophet, now no longer among them, but the real emphasis of the stanza is placed upon his love for the Saints, "His only pride!"

> "For them he lived for them he died,
> Their joys were his, their sorrows too,
> He loved the Saints he loved Nauvoo."

The fourth and last stanza is devoted to the thought that he, the prophet, is free, beyond the reach of mobs and strife, where

> "He waits with the just who have gone before,
> To welcome the Saints to Zion's shore."

Whatever else may be praiseworthy in this hymn, no other interest exceeds the interest aroused by the emotional quality of the hymn.

The third stanza is the most noteworthy in the hymn from the standpoint of style, such lines as

> "He opened the full rich stores of heaven,
> O'er the world that was wrapped in sable night,
> Like the sun he spreads his golden light."

mark a decided heightening of style reaching into the realms of poetry.

"Praise to the man who communed with Jehovah," is a thrilling hymn; like "The Seer," it contains many words and lines of admiration and love directed to the prophet; like "The Seer," it exults in the fact that he is beyond the power of his enemies, and that he has gone to that realm where,

"Great is his glory and endless his Priesthood," and where, "Ever and ever the keys he will hold;" and where, "Faithful and true he will enter his kingdom crowned in the midst of the Prophets of old."

"Joseph Smith's first prayer," written by George Manwaring, is a picture of that eventful morn, in the spring of 1820, when the Father and the Son appeared to the boy Prophet in the woods.

The first stanza gives us the setting, a picture of the morn with nature at the height of its beauty, and in the midst of all

this earthly loveliness kneels the boy prophet, who, lacking wisdom, is asking God for light.

The second stanza tells us that as he knelt he was assailed by the powers of darkness, but his spirit was undaunted and he trusted in his heavenly Father's care.

The third stanza makes record of the light descending brighter than the noon day sun, in which appeared two glorious beings, "God the Father and the Son."

The fourth tells the story of the answer to the prayer, when the Father turning to the son said,

"Joseph this is my beloved, hear him!"

then come the lines that tell of the exaltation of the spirit of the youth, whose prayer has been answered:

"Oh what rapture filled his bosom
For he saw the living God."

"We thank Thee, O God, for a prophet," does not refer to the Prophet Joseph Smith, specifically, it is a tribute to all who have led and still lead Israel, consequently we have included it in this lesson. It is one of the best known of our Latter-day Saint hymns, and must always give a particular thrill to a genuine Latter-day Saint. It was written by a young man born the same year that the Church was organized, in Sheffield, England. He was a workman in one of the famous cutlery manufacturing houses of his native city. After writing the hymn, he carried it to meeting, where it was sung by the people of the Sheffield branch. President Joseph F. Smith was present on the occasion, and recalled distinctly the first time that this hymn, that has so often voiced the gratitude of the people for a prophet-leader, was sung.

This stanza is written in simple unadorned English. Its emotional content is that which gives it literary merit. The spirit of gratitude which should be the predominating emotion of all prayers, saturates every word and every line, making it one of the most acceptable song-prayers in the hymnology of the Latter-day Saints.

"When dark clouds of trouble hang o'er us,
And threaten our peace to destroy:
There is hope smiling brightly before us,
And we know that deliverance is nigh;
We doubt not the Lord, nor his goodness,—
We've proved him in days that are past;
The wicked who fight against Zion,
Will surely be smitten at last."

The value of the second stanza is not in its emotional content, but rather in the great spiritual thought that it embodies. It is a message of trust and confidence. It tells us that thing, which has so often been proved by those who live the spiritual life, that they who truly rely on the Lord have no need to fear. It is the same thought that is found in that great hymn, sung by all Christians, "How firm a foundation," the fourth stanza of which reads:

"When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

The third and last stanza reads:

"We'll sing of his goodness and mercy,
We'll praise him by day and by night,
Rejoice in his glorious gospel,
And bask in its life-giving light:
Thus on to eternal perfection,
The honest and faithful will go,
While they who reject this glad message,
Shall never such happiness know."

The first four lines of this last stanza is a song of praise to the Lord for his goodness and mercy; the second four contemplate the great culmination of it all. The goal is perfection. "Thus on to eternal perfection," an expression which may be interpreted as meaning, thus on to eternal progression, the honest and faithful will go, while those who reject the gospel message can never attain to this perfection.

This hymn is not a literary gem in any sense; there are no lines that are of the essence of poetry, nevertheless it is one of the most popular hymns of Latter-day Saints, and justly so.

It is just because it has probed the heart, appreciating something of the debt of gratitude that surges through the souls of men and women as the realization grips them, that they indeed have a mouthpiece of God on earth. It is just because it is one of the great song prayers of Latter-day Saint hymnology; it is just because it contains a tremendous spiritual truth, which, coupled with a reverent emotion, justification enough for a song or sermon.

QUESTIONS

1. Who wrote the words and music of "The Seer." (This means the music most commonly sung.) Have the words read to the class.
2. Who wrote the words and music to "Praise to the man who communed with Jehovah?" Have the words read to the class.
3. Who wrote the words and music to "Joseph Smith's first prayer."

Have the words read to the class.

4. Indicate particular words and sentences expressive of love and admiration for Joseph the prophet found in "The Seer."

5. Indicate words and sentences expressive of admiration and love for Joseph the Seer found in "Praise to the man who communed with Jehovah."

6. Compile from both hymns the sentences that speak of his present state and exaltation.

7. Who wrote the words of "We thank thee, O God, for a prophet?" Who wrote the music which the Latter-day Saints usually sing it to?

8. State three reasons why you personally are grateful for a prophet to lead us in these latter days.

9. Do the prayers of those who surround the family altar usually contain a passage of thanks to God for a prophet? Do the prayers offered in public assembly usually contain a passage of thanks to God for a prophet?

10. What is the "eternal perfection" the Latter-day Saint feels he may attain through the help of God?

LESSON IV

Social Service

(Fourth Week in January)

FOREWORD

Relief Society workers are interested in promoting the welfare of God's children in every possible way, physically, morally and spiritually. We are anxious to do our work thoroughly, and at the same time economically. Experience has taught us that we can do our work most thoroughly and economically through the home. The home, more than any other institution, touches the individual on every hand. It provides him during the greater part of his life, with food, clothing, shelter, as well as directs him intellectually, morally and spiritually. The slightest change in home conditions affects the life of every member of the family for good or ill. In fact, we are more sensitive to conditions of the home than to any other relation of life. It is because of its significance to human welfare that our organization has always given the home considerable attention, and it is for this reason that we shall consider, in the few lessons that follow, some of the factors which tend to promote or hinder its welfare.

The question of method of study has considerable to do with the efficiency of our work. We must begin at the right place and follow in proper sequence. We have been dealing quite extensively with the conditions of poverty and sickness, and the consequences of unfortunate and improper home relations and, in so doing, we have become fully aware of the fact that many of

these conditions have grown out of ignorance, lack of education, or improper education, concerning the meaning and seriousness of home responsibilities. In the lessons in this department we hope to emphasize the educational end of the home problem for, as mothers, we feel that we can, and should, through the organization, play a real part in the education of our sons and daughters, in the meaning and sacredness of the home.

As mothers, we are more than relief workers, we are teachers in the truest and greatest meaning of the term. We want not only to remove suffering and give immediate relief to those in distress, but in order that we may avoid the very conditions which lead to sorrow, we want to remove ignorance, inefficiency, and vice, and to enlighten youth and promote wholesome social and moral relations all along the line from childhood to parenthood. We are well aware of the fact that many broken homes are the results of improper conduct prior to marriage, and in turn that the failure of parenthood comes as a consequence of poor adjustment between husband and wife. We believe, therefore, that the natural and most successful method will be, first, to study the social life of youth in so far as it bears upon their physical, moral, and educational preparation for home life. In the second place, we shall study the husband and wife relationship in its psychological, moral and social aspects. And, thirdly, we shall take up the parent and child relationship. In all these relationships we shall endeavor to make use of the simple yet fundamental principles developed in psychology, sociology, and ethics, to the end of more effectively establishing, fostering, and protecting the greatest social institution, the home.

THE HOME.—RESPONSIBILITY IN THE HOME

RESPONSIBILITY AND CITIZENSHIP

A country such as our own has, along with many good things, some problems which must be solved. A society which gives freedom and equality to its members must make certain demands of them. Every individual must carry some responsibility. The ordinary citizen must sense a responsibility for the welfare of the community. As a voter he gives direction to our great political and social affairs and must, therefore, be trained in the meaning and importance of such responsibility. Many of our citizens, however, do not sense fully this responsibility. Some of them are so indifferent that they do not even avail themselves of the opportunity to vote. Others are willing to vote, but with the dropping of the ballot on election day they feel their responsibility ends. Some of our citizens use the privilege which the country confers upon them, to promote their selfish interests at the

expense of the public. There are others still who have a positive contempt for our institutions and who are doing all in their power to defeat the very purpose of law and government. These notions are not in harmony with the ideals of our country. Individuals who hold such notions have been improperly educated. The homes in which they were reared have not done their full duty.

RESPONSIBILITY MUST BEGIN IN THE HOME

By American institutions we mean more than a system of government, and laws, a constitution, we mean also a system of ideas, sentiments and habits. True citizenship in America is more than a gift, it is an attainment. It is a way of living; here in our every day life is found the essence of democracy. Our great social structure will succeed or fail, stand or fall depending upon our ability as parents and teachers to develop in the youth proper standards of citizenship. The home is our basic institution and upon it rests our greatest educational responsibility. It is the human nursery. If our citizens are to possess the attributes which qualify them for responsibilities in a democratic society suitable seeds must be planted very early in their lives. Habits, ideals and sentiments are not directly given to the individual; they grow very slowly. They need a whole lifetime to mature.

THE IDEAL HOME

The ideal home is careful about two conditions: giving too much liberty to children, on the one hand, and depriving them of necessary freedom for self-expression, on the other. It feels obligated to instil in the lives of youth proper respect for law and authority but it also recognizes the duty of developing in them the power of self control, and the ability to use liberty wisely. Serious consequences follow the neglect of either of these two obligations.

Real freedom is not a life independent of law, but one in harmony with it. The laws of God and the laws of the state are for the good of men. Until men recognize this fact freedom is for them an empty term. Some young people, and older people also, frequently disregard authority and break away from the control of law, believing that by so doing they are enjoying freedom. Little do they realize that they are actually depriving themselves of the essential conditions of freedom. They are throwing themselves into the hands of untrustworthy authority and are becoming the slaves of a lower type of control, native instincts, foolish whims and ignorance. No one can run away from law; if he refuses to obey human laws and God's laws, he is sure to suffer

the punishment which nature's law inflict. Thousands of young people have come to grief, many homes have been wrecked because of a false conception of freedom.

But on the other hand our ideal citizenship does not grow in an autocratic home. The ideal home must recognize individual rights, it must place responsibility upon individuals and consequently must confer freedom in proportion to the responsibility imposed. We need homes that have faith in the integrity of children. We need homes that recognize abilities in children and are willing to place responsibilities upon them according to their physical, mental and moral maturity. We need homes that can utilize, not only the powers and intelligence of father and mother, but of son and daughter, brother and sister, from the youngest to the oldest member of the family. Homes that can thus distribute responsibilities, and utilize the many kinds and degrees of abilities, are the homes out of which develops the true type of American citizenship, the ideal Church member, the good Latter-day Saint.

THE HOME IS MORE THAN A MEANS; IT IS AN END IN LIFE

But in our emphasis upon the home as a nursery for citizenship we must not forget that the home is more than a means through which we prepare the individual for other relations of life; it is an end in itself. We have as much right to expect the other institutions in the community, the schools and the Church, to educate the individual for efficiency in the home as to expect the home to furnish the community with good citizenship. The failure to recognize this fact is responsible to a large extent for the present neglect on the part of the community to educate young people for home responsibilities. It is in the home where we spend the greater part of our lives. It is here we share one another's joys and sorrows. As individuals we completely identify ourselves with the home. The mistake of one member of the family is directly felt by all the other members. In the life of normal men and women the home is the institution to which they will consecrate their greatest efforts. They are willing to sacrifice for it, struggle to maintain it, fight to preserve it, and, if need be, die to protect it. Nothing can take its place. All the comfort, all the joy, all the love, that is deemed worth while in the world they expect will come to them through the home. The home is a means to life, but it is more than that; it is man's most natural and real life.

QUESTIONS

1. What conditions do you observe about you which tend to show that all people do not appreciate the blessings of a free country?
2. Show that America is more than a form of government.

3. What can the home do to educate for responsible citizenship?
4. How early in life can a child be taught to carry responsibilities in the home?
5. If a child has not been taught to carry responsibilities in the home, can we expect him to become a responsible citizen? Explain.
6. Give an example from your own experience to show the value of persons being required to carry responsibilities early in life.
7. Can the principle of giving responsibility be overdone?
8. Besides the home what other institutions have we, the function of which is to train children for citizenship?
9. Describe an ideal home, from the standpoint of developing responsible citizens.
10. Which statement do you prefer and why? (1) The home should train the child to become a useful citizen in the community. Or (2) The community should educate the child to become efficient in living a home life.

GUIDE LESSONS

Teachers' Topic for January

(Optional)

Note.—Teachers' topics will be published in the Guide Department of the *Magazine* for each month of 1922. It is optional with the stakes whether or not these topics are used.

The Significance of the New Year

a. The time for making good resolutions, following the customs of the most ancient peoples.

b. "Build not upon regret for the past, but build upon resolve for the future."

c. Resolve to read the Scriptures regularly, and try to adapt them to daily life.

d. Study "the Sermon on the Mount" for January. (Matthew 5.)

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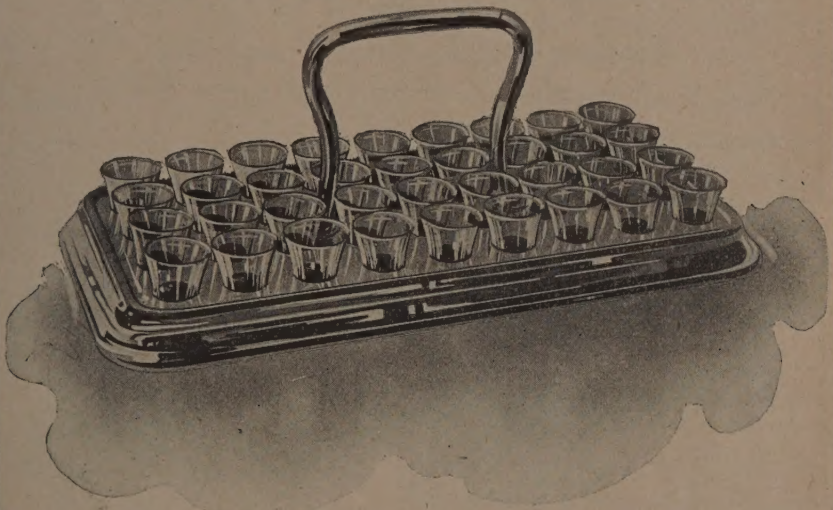

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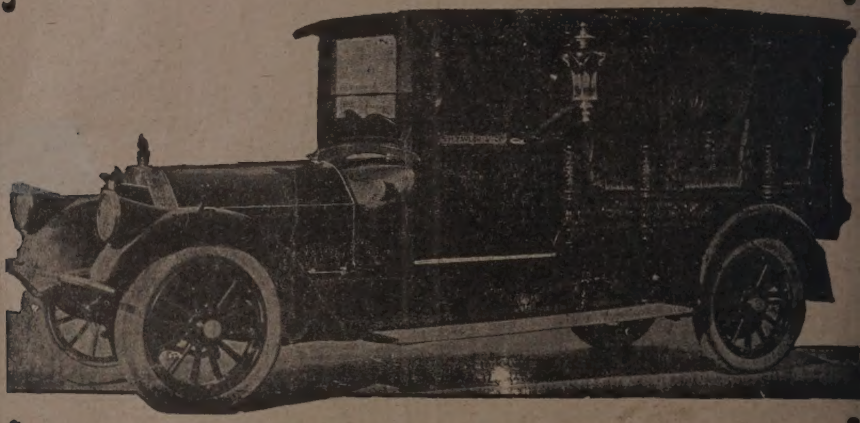

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